

133.3 1374p

Keep Your Card in This Pocket

Books will be issued only on presentation of proper library cards.

Unless labeled otherwise, books may be retained for two weeks. Borrowers finding books marked, defaced or mutilated are expected to report same at library desk; otherwise the last borrower will be held responsible for all imperfections discovered.

The card holder is responsible for all books drawn on this card.

Penalty for over-due books 2c a day plus cost of notices.

Lost cards and change of residence must be reported promptly.



Public Library

Kansas City, Mo.



Prophets and Portents

BY THE AUTHOR

Nostradamus Speaks

Prophets and Portents



SEVEN SEERS FORETELL
HITLER'S DOOM



Rolfe Boswell



New York: Thomas Y. Crowell Company

COPYRIGHT, 1942, BY

ROLFE BOSWELL

All rights reserved. No part of this book may be reproduced in any form, except by a reviewer who may quote brief passages in a review to be printed in a magazine or newspaper.

Designed by GEORGE HORNBY

MANUFACTURED IN THE UNITED STATES OF AMERICA
BY THE VAIL-BALLOU PRESS, INC., BINGHAMTON, N. Y.

Contents

	Page
PRESENTMENT	I
CHAPTER	
I. <i>St. Odile's Vision</i>	14
II. <i>St. Malachy's Roster</i>	28
III. <i>Previsions from Orval</i>	45
IV. <i>Mother Shipton's Prophecy</i>	71
V. <i>Heinrich Heine's Hunch</i>	85
VI. <i>The Great Stone Fake</i>	97
VII. <i>Twilight of the Gods</i>	122
INQUEST	151

BINDERY JUN 27 1949

PETER

“Rock” (*Greek*)

Presentment

WHEN will this war end? Will there be more wars? Will mankind ever taste permanent peace on earth to men of good will?

With millions of men—and women, too—battling or preparing to battle, our souls are tried by the present and dubious over the future, yet eternal hope still drives us into yearning for future blessings.

Prophecy, though mankind's ageless heritage, generally is dealt with as summarily as nature's stern laws are treated—neglected with studied abandon until days of crisis—much to humanity's frightful loss. If, as some philosophers contend, the future is the only reality, true prophecy should rank as a most priceless possession.

Like the poor, the prophets always are with us; we laugh at their bemusings, though many skeptics sometimes appear to have a goose-pimples feeling that there might be something in them, after all. Jeering at prophets is not a new ramp; scoffers always have snubbed them, though many other tribes have believed their wizards only too implicitly. Possibly that was the cause of subsequent guffaws. Two other reasons for such easy japes appear: first, it is no light task to find prophets with reputations for comptometric accuracy; secondly,

they have annoying penchants for predicting things which wishful thinkers do not choose to believe.

One of man's costliest habits is his proneness to label difficult or uncomprehensible things impossible. Yet, superstition is even more costly. For example:

Dr. Dionysius Lardner, Irish writer on physical science, published a work on the "Steam Engine" proving that a steamship could not cross the Atlantic Ocean. The first ship which did so carried a copy of his book.

A little more than a century ago it was conceded that the steam-propelled railroad train might be operated in the summer, but, because of the snow, never in the winter.

When first suggested, the telephone was accepted only as a toy. The public jeered at those who forecast its future practical use.

"Darius Green and his flying machine" was the last word in crushing retorts to fluster those predicting aviation.

Today, there is a Society of Astronauts working on rockets to carry us to the moon. It would be foolhardy to laugh at them.

Admittedly, there have been countless false prophets in the long chronicle of human experience. Even when prophecies have turned up trumps, they have been stigmatized and ridiculed by skeptics as forgeries. Skepticism can be a sign of healthy mentality, yet persistent Pyrrhonism may become the hallmark of the closed mind.

Though prophecies have been shown to be true, there always remain the doubts which false prophets have provoked. Man is such a skeptic, when he is not blackly

superstitious, that he is prone to believe either everything or nothing.

Despite stigmas and skepticism, prophecy is a trait which over the centuries has become such a part of our make-up that nothing uproots it. An inclination toward prophecy, especially when it promises great things, cannot be exterminated any more than can a belief in ultimate good triumphing over universal evil.

The average man's view of prophecy is passing strange. Even those who will concede the truth of prophecies in the Bible deny that any subsequent philosopher or poet had the ability to predict the future. While on one side the burden of the white light of prophecy was taken over from Jewry by Christendom, this technique of foretelling on the other hand wore many garlands of a darker hue from the pagan world as represented by Greece and Rome. Thus flourished the Black Arts of magic.

There is no doubt, however, that during the Middle Ages, and, for that matter, during the entire Christian era, there have been many false prophecies, generally based upon wishful thinking. That true prophecies have been made, on the other hand, even hard-shelled disbelievers have been compelled to concede, albeit grudgingly. The fact that false prophecies have been delivered does not condemn the true ones.

In summary, therefore, though there are many instances of false prophecy both before and during our times, there yet is a goodly register of prophecies which not only have been credited by many people, but which also carry internal evidences of actual fact. Having admitted that egregious errors have been made, let the

reader be assured that the prophecies in this book, unless otherwise noted, are those by authors who have made their prophetic reputations already.

There is little guesswork in these prophecies about the current world war and its aftermath. The prognostications in this anthology are vouched for, as the reader well may judge, either by the renown of their authors or patrons, or because they apparently are at least half fulfilled now.

Certain skeptics declare flatly that it is impossible to predict the future, though predictions constantly are being made in the columns of the daily press and some of these forecasts of a trend do come true. Furthermore, history records that many great events had been predicted beforehand. Therefore, it behooves us to try to find out how predictions are made and to show that they are not always stabs in the dark and at random. After doing this for mere predictions, it will be time enough to cite brief examples of pure prophecy.

Thirty-three years (a full generation) ago, Homer Lea, an American-born master of grand strategy, predicted the course of the current Japanese attempt at the conquest of the Pacific. His book, *The Valor of Ignorance*, first published in 1909, has been re-issued by Harper & Bros.

In 1909 Lea foresaw that Japan would attack by surprise and that the Nipponese would take the Philippines by a pincers movement with a landing at Lingayen Gulf and at Polillo Bight. He did not, however, count on General Douglas MacArthur when he observed: "The conquest of these islands by Japan will be less of a military undertaking than was the seizure of Cuba by the

United States." General MacArthur represents one of those imponderables—the human factor—which upset both the well-laid plans of men and the well-thought-out predictions of mice.

When *The Valor of Ignorance* first was published, Lea was denounced with heartless savagery by stupid isolationists and stultified pacifists. A few persons here and abroad recognized it as the work of genius. Field-Marshal Lord Roberts urged Lea to visit England to consult on the defense of the British Isles. "Bobs" had regarded Germany as England's greatest military menace even before then.

Kaiser William II induced Lea to go to Germany to witness army maneuvers there. Later, the big-brained strategist received the doubtful compliment of having several paragraphs on the apparent inabilities of democracies to defend themselves in sufficient time pirated by Adolf Hitler for inclusion in *Mein Kampf*.

"A prophet is not without honor, save in his own country, and in his own house" (St. Matthew: XIII, 57).

Homer Lea actually was an acute and articulate observer of the trend of his times in the same way that everyone living in his own times thinks he is. Hence, his thoughts did not earn any particular credence because his fellow men considered themselves at least as capable as he to analyze world affairs. This book, however, does not deal with predictions of the Lea type. His was a voice impelled by a keenly analytical, but not a clairvoyant, brain.

Even more startling predictions have been made by people who were not supposed to be prophets at all.

Through some urge or other they have felt compelled to speak, often because of some especially clear vision of the future. When one prophecy is fulfilled, such romancers make names for themselves. When enough predictions come true, they are acknowledged as prophets. There has been a goodly number of these, not even counting those mentioned in the Bible.

During the last decade there was Erik Jan Hanussen, who proved his perceptive powers to full satisfaction in a Czech courtroom. He made several predictions which pleased Hitler, but he must have offered at least one which was not so pleasing, because his next look into the future was supervised by the Gestapo and he has not been heard of since.

An astonishing wealth of detail concerning the French Revolution was foretold by Jacques Cazotte and Father Beauregard, while in Scotland and Ireland the feats of those with so-called second sight are many and passing fair.

If it be conceded, then, that prophets have voiced and will continue to voice strange portents, the question as to what constitutes a prophecy inevitably arises. In tabloid form, prophecy may be defined as clairvoyance in time and space. Though clairvoyance cannot be explained scientifically as yet, it occurs far more frequently than those who do not follow developments in psychic research realize. Therefore, clairvoyance should not be dismissed lightly or sneered at as sheer fable. The psychological laboratories of several American universities have conducted interesting experiments in clairvoyance and telepathy with some conclusive results.

All that does not mean, however, that clairvoyants do not make mistakes. On the contrary, they, too, have been affected by that everyday vice—wishful thinking.

Clairvoyance is definable as the ability of seeing clearly or hearing clearly (clairaudience) that which is not perceived by the senses. Therefore, it involves, at times, a putative ability to see the future. Facts of clairvoyance claimed as proven by the Society of Psychical Research include: descriptions of persons and things not personally known to the clairvoyant; revelations of places of concealment; the recovery of valuables not known, at the time of the revelation, to exist, and clear visions of persons in other rooms or houses.

Camille Flammarion has authenticated several cases of foretelling the future by clairvoyance. Another explanation is that of the psychic screen, a description applied to the nervous system in the theory advanced by the late Sir Oliver Lodge that the body is a device for limiting the individual's action to the material world, and therefore so constructed that it shuts off from the mind the perception of the surrounding psychic realities. Clairvoyants, according to this theory, are individuals in whom the psychic screen is defective, allowing them to glimpse the non-material world.

The latent image theory postulates that thoughts are things and that they remain engraved in the ether, or perhaps are carried about, in such a way that they may be deciphered by a clairvoyant, then or later. Nor must the Divine Knowledge theory be rejected merely for lack of scientific proof. This is the belief that God knows all as an eternal present, and that He may reveal the future at His pleasure.

To be sure, all these theories still lack anything like complete explanation, yet many more facts of undisputed scientific status are equally, if not more completely, unexplained. It is not known, for example, what electricity is: only its effects and powers are known, perhaps incompletely. One but has to reflect upon cosmic rays, on the origin of nebulae in the heavens and on the forces binding the atom to remember how little science yet knows about cosmic phenomena. Once the unexplained was supernatural; now, such life forces are not supernatural, but merely unexplained.

Though it is true that prophecy is a phase of human life to which little scientific attention has been paid, there are certain opportunities for exact research if the key but be found. It may be that there is sufficient interesting and curious data regarding prophecies, both true and false, in the collections on the subject to make some start at logical explanation.

Professor Albert Einstein believes that past and future co-exist and that time is the missing fourth dimension, an "element in which we are immersed" and in which everything is both relative and different. Perhaps that is a mathematical way of saying that history repeats itself with variations upon the same theme. Many of us assume that this day alone is the only reality, but the exiled scientist answers: "No, the present is the most unreal of all, the mere blade of a knife between two endless eternities." This distinction would appear to be that we can remember much of the past but little of the future.

To those of clairvoyant capacities the future may be

akin to a railroad climbing a hill and descending into a valley, but with places ahead where the track is visible for short stretches. Time, then, is but the co-ordination of events with perceptions. Time does not exist outside the consciousness. If a dog's life seems as long to the animal as a man's does to the human, then the lapse of time is governed completely by the consciousness perceiving it. Time will not exist for those who have passed beyond the three-dimensional environment in which we dwell. Everyone who dreams knows that a series of events transpires in a few seconds, though they appeared in the dream to last hours, days or even weeks.

Judged by human measurements, then, time is illusory and subject to the cramped space of human consciousness. Time becomes the condition under which the intelligence functions during life on earth. After death there is no night and day, spring and summer, autumn and winter. There must be some metrical sequence, however. Like the positive, neutral and negative fuse into a current, may not the past, present and future combine in a trinity to form a new unit?

A cosmic cycle may be likened to a moving picture which is a complete story. That flashed upon the screen is the present, the part which has been shown is the past and the remainder awaiting its run through the projector represents the future. It is possible that those having clairvoyant powers are endowed with the ability to glimpse snapshots of future events present in the unseen that time, which brings all things, will herald to us in due course. The fact that so many prophecies which have come true have not been dated, except in

rare instances, would bear out the belief that clairvoyants have been projected into a time in which the unit of perception is utterly strange.

Interpretation thereupon must come to the rescue. It certainly does seem that there are a number of prophecies bearing upon these times and the years immediately ahead of us. These serve to stimulate a quite understandable interest and curiosity on the part of those who are going through such times. Prophecies written down centuries ago focus strangely on these hurrying years and the next half-century.

Not only were tumultuous past eras often the focal point of accurate fore-knowledge before the event, but even our critical times were foretold long ago, and with astonishing detail, by a veritable Greek chorus of frogs croaking in the pool of prophecy. It even would appear that the immediate present and near future concerned these seers. Warning signs and wonders of the past decade, according to the mystagogues, have been ignored only because the politicians are perverse and democracy is blind to perils.

Down the roaring centuries, prophets have foretold today's portents. All those whose visions appear here have hacked out oddly shaped pieces which fit into a portentous jigsaw puzzle for today and tomorrow. No time, as this little book endeavors to show, has produced a trend better fitting the bits and pieces cut out by the prophets than the first half of the twentieth century.

The instances in which the deadly inventions of modern warfare have been foretold prophetically is startling. Many prophecies show the selfsame world events

and several concur in foretelling changes in the map, faith and political economy in the decade ahead.

The war of Armageddon, which prophets view as in its second phase today, has been predicted in many nations and to all races. These prophecies seem to forbode that this conflict will be tragic beyond description and will be followed by wave upon wave of embittered revolution, with civil wars, plagues and epidemics, hunger and famine, earthquakes and devastating natural calamities bringing about the deaths of millions.

India's holy men have foreseen a time when their land would flow with blood. Paul Brunton, in his *Search in Secret India*, mentions prophets who forecast a time when the British raj would be expelled and the nation become free and independent. There was a Japanese prophecy, dated 1793, which warned:

"When men fly like birds, ten great kings will go to war and the world will be under arms."

Helena P. Blavatsky, that strange Russian woman upon whose writings the world's theosophical societies have been founded, is known widely among occultists, who regard her as one of the nineteenth century's great prophetesses. One of her most intriguing sayings was:

"When England ceases to carry the torch of democracy, out of Russia will come the greatest civilization the world has ever seen."

Brother Anthony, a monk at Aachen (Aix-la-Chapelle), Germany, prophesied in 1858 many horrors which already have transpired, foretelling an attack upon the Roman Catholic Church by paganized Germans and a bloody war between France and Germany.

He foresaw a gigantic final battle in Westphalia, ending in complete defeat for the Germans with the ensuing ravages of a plague to decimate the population. After that pestilence he augured a lasting peace between the arch-enemies. Other European prophets foreshadow the advent of a great French king and a pope of equal grandeur. Several of these seers, however, predict another French revolution before the restoration of the monarchy.

A chilling prophecy has been attributed to Pope Pius X (1903-1914). While holding an audience in 1909, he fell into a deep trance. Upon recovering, he exclaimed:

"What I see is terrifying! Will it be myself? Will it be my successor? What is certain is that the Pope will quit Rome and in leaving the Vatican he will have to walk over the dead bodies of his priests."

Not all prophets portend doom, however. Some more recent forecasts, as well as other very old ones, predict tranquillity and calm after storm and stress. Furthermore, in the portions of these prophecies which deal with the past, and thus are verifiable, the number of correctly foretold facts is not only conclusive, but very often amazing.

Prophecies by so-called statesmen have proved to be ludicrous. A score of years ago, our leaders predicted that the apparent end of the world war in 1918 had made the world safe for a century of democracy. A decade later, in 1928, tycoons of industry and nabobs of high finance foresaw prosperity unlimited just around the corner. Yet another decade passed and in 1938 an English Prime Minister was proclaiming "peace in our time." He waved a scrap of paper to the welcom-

ing throng at the airport which was bombed just a year later.

Perhaps the future holds something better than economic struggles for more markets and territorial clashes over frequently worthless real estate; something more lasting than new coalitions of nations leading more millions into the charnel terror of battle for booty. It may be that this war will make the world safe for gynocracy, as Mother Shipton seems to suggest, or is it pornocracy that she is hinting at?

ROLFE BOSWELL

New York

Ides of March, 1942

I

St. Odile's Vision

A GREAT deal of interest has been aroused abroad and no little attention has been paid here to St. Odile and the vision she is avowed to have recounted in a letter to one of her four brothers. Her prophecy, originating in the latter quarter of the seventh or first decade of the eighth century, embraces an amazing series of predictions appertaining to Adolf Hitler and the Third Reich's wars.

"The Vision of the Maid of Hohenbourg" was published at Paris in 1916 at a time like the present, when Frenchmen sought comfort in such sayings, in the belief that it would have something to do with the then current war, but it soon became obvious that the events predicted could not be reconciled with the trend of the First World War.

At that time it was affirmed that the Odilian prophecy was hateful to Kaiser Wilhelm II, who was almost as much of a seer-sucker as is his low-born successor The Man Schicklgruber; that the imperial warlord had taken steps to prevent its publication in Germany and that beyond the west bank of the Rhine it was bandied about by village gossips before August, 1914, more especially in Alsace-Lorraine.

Two monographs by Georges Stoffler on the Patron-

ess of Alsace and her vision were published at Paris in 1916, the second pamphlet being a sequel to the first brochure, which went into several editions. The original prophecy was in Latin.

Light, a London magazine devoted to occult and esoteric topics, in an article on "The Prophets and the War" in its issue for September 2, 1916, published an English translation of the prophecy. It was averred then that St. Odile's vision could not be a forgery, since Cardinal Newman had been familiar with its context. This would tend to show that St. Odile's predictions of flying and liquid fire were authentic.

Apropos of many prophetic visions, the time with which she was concerned appears to have been unknown to the seeress to whom the revelation was made. It seems to be a common defect of Sibyls and Cassandras to assume that a vision or revelation applies to the discernible future when, in fact, it may deal with events in the faraway womb of time.

The text of St. Odile's prophecy is clear enough, with its description of invasions, incendiary bombs and chemical warfare. It foretells the birth in the Danubian basin, where Hitler was born, of a conqueror whose triumphs were to be world wide. Apparently it foreshadows a war divided into three periods of eighteen months, nine months and from six to eight months with a final invasion of Germany from every direction and the twilight of the pagan Nazi gods as the denouement of the cosmic drama.

The vision of the Maid of Hohenbourg follows:

Hearken, hearken, O my brother, for I have seen the terror of the forests and the mountains. Horror has frozen

the peoples, for never in any region of the universe has such chaos been witnessed. The time has come when Germany will be called the most warlike nation of all the earth. The time has come when there shall arise in the heart of Germany a terrible warmaker who will bring about the war of the world and whom belligerents will call Antichrist.

He will be cursed by the mothers in thousands as, like Rachel, they weep for their children and refuse any consolation because their children no longer live and because all will be laid waste in their invaded homes. The Conqueror will come from the banks of the Danube, a ruler notable among all.

[Hitler may well be said to have come from the banks of the Danube, since he was born on April 20, 1889, in the Gasthof zum Pommer, Braunau am Inn, in Upper Austria, on the Bavarian frontier. Braunau is twenty-five miles from where the glaucous Danube foams from Passau to Linz through the gloomy, forest-clad Noric Alps. Hitler mis-spent his youth in Vienna, past which the Danube flows. Hitler's first rape was that of Austria, his homeland.]

It will prove the most frightful war ever visited upon mankind. His weapons will be fiery and the spears of his soldiers will have points like torches. It will be impossible to list the victims of his cruelties.

[St. Odile's "spears" with "points like torches" may describe the *Flammenwerfer* used by the Germans on many occasions in the two world wars as a short-range weapon. The *Flammenwerfer* consists essentially of a reservoir of inflammable oil, generally petroleum or benzine, which can be thrown a considerable distance in the form of a spray by means of a suitable nozzle, the oil being forced out by the pressure of gas contained in a separate reservoir. The end of the nozzle is fitted with a mechanism for igniting the spray. The *grosser Flammenwerfer* contains nearly 350 pints of oil while the *kleiner*

Flammenwerfer is portable, holding about sixteen pints of oil in a reservoir with an attached gas cylinder so designed as to carry from the operator's shoulders a short length of hose ending in a nozzle.]

His victories will be obtained on earth, by sea and in heaven itself, for his winged warriors will rise in raucous progress, even to the clouds, to seize the stars and cast them down upon the cities—that they may be burned with the most fierce fires. Nations will be stunned and will exclaim: "Whence comes his strength? How has he been able to undertake such a war?"

[Though wrapped in prophecy's thick tongue, how remarkable is this description of total aerial blitzkrieg, raining death from the skies!]

The earth will tremble with the shock of combat. The rivers will flow red with blood and even the sea monsters will flee in terror to the bottoms of the oceans while black tempests will spread desolation everywhere. Future generations will be astounded that his strong and numerous adversaries were able to arrest the march of his victories.

[The saintly seeress foresaw U-boat warfare and the coalesced United Nations.]

The war will be of long duration and the Leader will have attained the height of his triumphs toward the middle of the sixth month in the second year of hostilities and this will close the first epoch of the bloody victories. In the flush of his victories he will say: "Accept the yoke of my domination," but his enemies will not submit in any way and the war will continue and he will exclaim: "Misfortune will befall them because I am their conqueror."

[World War II began on September 1, 1939, with Nazi Germany's brusque attack upon Poland. The sixth month of the second year of hostilities would be February, 1941. In Tokyo, on February 17, 1941, Koh Ishii, the Japanese official spokesman, in a public statement, said: "Japan is fully prepared to act as mediator and to take whatever action is calculated to recover normal conditions not only

in Greater East Asia, but anywhere in the world. Leading Powers have a great responsibility of restoring world peace and civilization. Such a responsibility can be fulfilled only by a wise and generous statesmanship willing to listen to other claims and contentions." That same day the Japanese Government officially offered, in a note to London, to mediate among the belligerents. The offer was declined.]

The second part of the war will be half the length of the first and it will be known as the period of diminution. It will be full of surprises which will cause the people of the earth to quake, particularly when twenty opposing nations take part in the fighting.

[The first part of the war having been eighteen months—September 1, 1939, to March 1, 1941—the second phase is to be calculated as nine months, or to December 1, 1941. Though there are more than twenty national groups officially at war, actual fighting has been or is being done by the armed services of the following: United States, British Empire, Soviet Russia, China and The Netherlands, plus free forces from France, Poland, Belgium, Czechoslovakia, Norway, Greece and Yugoslavia, as the United Nations, against Nazi Germany, Fascist Italy, Japan, Hungary, Rumania, Bulgaria, Finland and Thailand (Siam), for the Axis, a total of twenty.]

In the midst of this period, the small nations under the Conqueror's yoke will cry: "Give us peace, give us peace," but there shall be no peace. It will not be the end of the war for them, but the beginning of the end when there shall be a hand-to-hand struggle in the Town of Towns [Paris]. It is then that there will be revolts among the women of his own country, who will want to stone him, but prodigious events also will transpire in the Orient.

[The topical key to the above paragraph is the coming "hand-to-hand struggle" at Paris. In the original Latin this reads *Quando in oppido oppidorum de manu certave-*

rint. The classical Latin meaning of *oppidum* is "a town." During St. Odile's time Paris was a royal and episcopal town, with a comparatively large number of buildings, protected by fortified towers. Paris, as the political center for the Merovingian dominions, was a "town of towns," being the intermediate point between the early settlements of the Frankish race and the new Gallic conquests. "Prodigious events" already are unfolding in the Orient.]

The third epoch will be shorter than the two others and the Conqueror will have lost confidence in his warriors. This will be called the period of invasion, because the Conqueror's realm will be invaded on all sides and devastated in just retribution for his injustices and atheism.

["During the first week of December things looked serious for Moscow," the military commentator of *Soviet Russia Today*, Captain Sergei N. Kournakoff, wrote in that magazine's January, 1942, issue. "The Germans had pushed their lines and spearheads to about twenty-five miles from the city in the north and west. It was clear that the German High Command was staking its all on the quick capture of Moscow, but, on the night of December 6, Red Army forces under General Boldin launched the huge counter-offensive, striking at the Tula salient (Guderian). The German commander of the Third Panzer Division radioed Guderian for help, only to receive Guderian's terse order, in the cold dawn of December 7: 'Burn your machines. Retreat southeastward.' The great retreat had begun. . . .

["By December 16 the retreat became general, with the Germans abandoning several hundred inhabited centers, as well as equipment, their wounded and their unburied dead. The blitzkrieg had gone into reverse. . . . However, while this is not yet a knockout, it would be ridiculous to assert that the Germans retreated voluntarily. If this had been the case, their prime offensive striking power would not have been concentrated at the very tips of the pincers on the morning of December 7. Imagine—gather-

ing fifteen Panzer Divisions in four small areas just in order to retreat!

["It must be remembered, however, that the German High Command certainly has a few tricks up its sleeve and the monstrosity will not collapse all in one piece, but December 7, 1941, will go down as the beginning of the end of Hitler's dream, just as Marshal Timoshenko's stand at Smolensk in mid-July was the forerunner of this beginning.

["Since December 7 was also the day on which the long-prepared Japanese blow at the United States was struck, drawing almost the entire Western Hemisphere into the anti-Axis coalition, it is certain to stand as one of the decisive dates of world history."

[Yet another decisive date of 1941 was December 22, when Adolf Hitler ousted Field Marshal Walter von Brauchitsch, from supreme command of the German armies in the field and assumed personal direction of the Nazified hordes himself. "The Fuehrer's stroke, taken at an hour when he himself declared that Germany's battle fast was approaching its culminating and turning point, created a sensation when it was disclosed in Berlin," the Berne correspondent of the Associated Press radioed. "Observers in neutral Switzerland, seeking an explanation for a move which they believed must have not only profound causes, but vital consequences, saw these possibilities:

["1. That the German reverses in Russia actually are so serious that Hitler has lost faith in his army command.

["2. That a serious rift has developed between German Army leaders and Nazi Party chieftains on strategy."

[Didn't St. Odile say "the Conqueror will have lost confidence in his warriors?"]

Torrents of blood will flow about a high mountain in the last battle and thereafter the nations will chant hymns of gratitude in the temples of the Lord and will thank him for their deliverance because there will have appeared the

warrior who will disperse the troops of the Conqueror, whose armies will be decimated by an unknown and terrible plague. This malady will discourage the hearts of his soldiers, while the nations will say: "The finger of God is there; it is a just punishment."

[Spotted typhus, intensely contagious and deadly, began making inroads into the German armies on the Russian front in the late autumn of 1941 and by December had attained nearly epidemic proportions, according to Red Cross and public health reports.]

The people will believe that the end is near, the scepter will change hands and my people will rejoice because God is just, though He permits, at times, these cruelties and depredations. All the despoiled peoples who have believed in Him will recover what they have lost and something additional as a reward upon earth, but they cannot regain the women and children. They will have something even greater as a recompense.

Innumerable regions where all was fired and bloodied shall be saved providentially by their heroic defenders. The region of Lutetia (Paris) shall be saved because of the blessed mountains and the devoted women, though everyone will have believed it doomed to disappear. Then the people will go to the mountain and give thanks to God because men will have seen such terrible abominations in this war that their generation never will want to see more of it.

[The unexpected saving of Paris from fire and destruction already has come to pass, while the latter part of the paragraph echoes wholeheartedly everyone's sentiments.]

Woe, however, in these days to those who fear not the Antichrist, because he is the father of those whom crime does not frighten. He will give life to new killers and there will be many more tears shed.

Thereafter shall come the time when men shall rejoice in peace, obtained at the sword's point, and shall behold the two horns of the moon affixed to the Cross. Many shall

worship God truly and the sun shall shine with new splendor.

[The next to the last sentence presumably refers to a future conversion of Islam, joining its Crescent to Christendom's Cross.]

So ends the vision of the Maid of Hohenbourg. The next step is to learn something about its reputed authoress. Some authorities make of St. Odile herself a rather shadowy figure, implying that her alleged prophecy was a forgery, while others, finding themselves unable to reconcile the events predicted with the historical knowledge of her times, believe that whoever wrote down this vision did so some time in the Middle Ages, when Mohammedanism was an evident rival of Christianity, but not an actual menace.

The legend of St. Odile should not be read as serious hagiography, at least in its more explicit details. The scene is Mount Hohenbourg, in Alsace, once the refuge of the Triboci, Celtic tribesmen, who protected it with a rude wall, parts of which still may be seen along the pilgrims' way. After Julius Caesar's conquest of Gaul, Hohenbourg became a Roman camp. In the second half of the seventh century a castle built on the site was in the possession of Adalric, a great Frankish paladin having large Alsatian estates.

A reputed descendant of Archinould, Duke of Neustria, this Adalric was a near kinsman of Dagobert, King of the Franks. A turbulent robber-baron of his period, under King Childeric II, Adalric was married to Bereswinda, maternal aunt of St. Leodegar. The first child of this union was a daughter, who was born blind in 657 A.D. Disgusted at this, Lord Adalric ordered his

daughter to be exposed or put to death, but her mother placed the baby clandestinely in the care of an old servant; thereafter, when the child had grown to girlhood, she was sent to some nuns, who reared her.

It was at the convent of Baume, in Burgundy, whose mother-superior was Bereswinda's aunt, that Adalric's disinherited daughter was brought up. There she remained twelve years, becoming a pattern of intelligence and piety despite her blindness; but she never had been baptized. At this juncture, St. Everard, Bishop of Ratisbon, in Bavaria, fell into an ecstasy and received orders to christen a blind girl at Baume, who was to be named Odile and would receive her sight with her first Blessed Sacrament. Odile is taken to signify "Daughter of Light," or, otherwise, "God is Thy Sun"—apparently an imaginary interpretation for either meaning.

Bishop Everard undertook the necessary journey, the foretold miracle ensued and when the saintly prelate saw her eyes open, he said: "So, my child, may you look at me in the Kingdom of Heaven." The news of this wonder reached Hohenbourg Castle and Odile's brother, Hugh, persuaded Lord Adalric, though with great difficulty, to take back his daughter, and she ultimately returned home.

Adalric felt the most poignant repentance and did all in his power to make amends by showing love to his daughter. Several years elapsed before Adalric decided to arrange Odile's marriage to the Duke of Swabia, as an escape from which the convent-bred girl fled across the Rhine in beggar's attire. The bartered bride was pursued by her father, who was overtaking her when she hid beside a rock, which opened at her prayer

and gave her refuge. The scene of this miracle is supposed to be a nook in a spur of the Black Forest Mountains stretching to Freiburg in Breisgau.

After Adalric had gone, the rock opened again to release Odile and a healing spring issued from the fissure. The spot is marked by a chapel built over a cave in which flows a spring of pure water. Odile is said to have built a chapel on the spot in commemoration of her miraculous escape and on the same site there is one dedicated to her honor at the present day—if the pagan Nazis have not destroyed it. Perhaps the truth of the miracle is that this was the cave in which Odile took refuge and where she remained in concealment for some years.

Odile agreed to return only on condition that her father's castle at Hohenbourg be converted into a convent, in which she would live as a nun, refusing marriage altogether. Adalric thereupon gave up his attempts to control his unruly daughter and promised her the convent and nuns if she would agree to become their first abbess. Hohenbourg Castle was altered to suit Abbess Odile's purposes and she added a great church. She established a community of nuns with a rule of life based literally on the principles of the Gospel.

When their time came, Adalric and Bereswinda died in this cloister. Odile rescued her father from purgatory and performed various miracles. She lived all the rest of her life at Hohenbourg and finally died there in an atmosphere of sanctity on December 13, 713.

On Odile's deathbed, a radiant angel descended and in the sight of her nuns presented to her a chalice con-

taining both elements of the Sacred Eucharist. The Abbess received it in her hands; it remained with her after Holy Communion and was preserved at Hohenbourg until 1546. The cloister was burnt to the ground in that year on the Vigil of the Assumption (August 14). It was rebuilt and destroyed several times afterward. There is a story that the saint's relics were preserved despite these disasters, but the Heaven-sent chalice has vanished.

To St. Odile's convent Charlemagne granted immunity, confirmed on March 9, 837, by Louis the Pious, who endowed the foundation (Böhmer-Mühlbacher, *Regista Imperii*, I, 866, 933). The cult of St. Odile grew apace in the Middle Ages. She became the patroness of Alsace; Hohenbourg, with its relics of its first abbess, was a great place of pilgrimage. She has become a latter-day saint, too, her shrine an object of much resort for the faithful, whose offerings have been considerable; so much so that in 1849 the pilgrimage church and the relics of the saint were put up to be auctioned as a profitable speculation for a capital investment despite strong protests from the Bishop of Strasbourg.

Baume, where Odile lived in her girlhood, was in the diocese of Besançon, whose bishops preserved a violet veil of silk and gold embroidery said to have been worked by the saint. Another account mentions a veil blessed by St. Everard and placed upon her head by him after he had baptized her.

A Besançon breviary of 1761 has St. Odile's commemoration with its proper lesson and the following prayer: "O God, Who in Holy Baptism didst not only

illuminate the mind, but the bodily eyes of Holy Odile, enlighten the eyes of our heart that we may walk always in the light of Thy truth."

There also is a litany of St. Odile which ascribes to her several titles of the Blessed Virgin Mary. She is hailed as Child of Light, referring to her gifts of inward and outward vision; Glory of Kings and Princes, Ornament of Nobility, Hill of Perfection, Fount of Living Waters, alluding to Freiburg's healing waters; Shining Star, Eyes of the Blind, Consolation of the Afflicted and Help of souls in purgatory, in allusion to the rescue of her father from those flames.

A tenth century life of St. Odile, written at the close of the first millenary, has been preserved. A shorter text, probably independent of this, is contained in a manuscript of the early eleventh century, while internal evidences point to an original eighth century biography. One of these credits her with having written numerous letters to her brother, Hugh, but it is not known if any of these were preserved. That may be one basis for attributing the foregoing prophecy to St. Odile.

St. Odile's feast is celebrated on December 13; her grave is near the convent church on Mount St. Odile, in Alsace. The rebuilt Convent of Hohenbourg, perched most picturesquely on a rocky summit, is occupied by Sisters of the Third Order of St. Francis.

St. Odile is represented in liturgical art with an opened book on which lie two eyes. She is vested as an abbess and thus may be distinguished from St. Lucy, who carries in her hands the same symbol of two eyes lying on a book and is commemorated on the same day. It is possible that some confusion between the two

saints has given rise to the fable of Odile's miraculously obtaining sight by baptism.

Like St. Lucy, St. Odile is invoked for ocular infections and inflammation of the eyes. The spring in the cave at St. Odilien, near Freiburg, is much resorted to by those suffering from ophthalmia, who wash their eyes in the water.

Having had sight bestowed upon her, St. Odile almost automatically became identified as a prophetess and habitual seer of visions. She was given to prophecy in her lifetime, but not on a large scale. Hence, she was a natural patroness for this prophecy, though she very well may not have written it. Doubts have been voiced as to its very early date because it was not known until considerably later.

All that, however, is shallow cause for calling it worthless; rather, it may be that some medieval monk, more particularly one from Alsace or Lorraine, instead of signing his own predictions appended the name of his patroness, who already had become identified with prophecy and second sight.

Whoever composed St. Odile's prophecy, there appears to be no justification for leveling charges of hoaxing insincerity. Whatever its source, the text must remain an arresting contribution to the quiver of prophecies accurately placing the Second World War.

II

St. Malachy's Roster

MALACHY is another saint whose name is identified with a remarkable prophecy. His predictions are contained in a series of Latin mottoes describing the origins of the popes or the natures of their reigns. They are the best known and most celebrated prophecies relating directly to the papacy.

Though many persons believe that St. Malachy's mystical roll-call is the real McCoy, critical commentators asseverate that it probably was not written by the Irish saint at all, since it was not published until the last decade of the sixteenth century, long after its putative author had died. Perhaps careful scholarship some day will separate definitely the truth from the falsehood of the Malachian mystery. Meanwhile, the odd fact is that the prophecy never has been proved wrong; St. Malachy's brief Latin mottoes characterizing the popes generally have been quite accurate up to the present, sometimes astonishingly pertinent.

In the first half of the twelfth century, during the days of implicit faith, lived an Irish monk named Malachy who became Archbishop of Armagh. His life was written by the beloved St. Bernard of Clairvaux, in whose arms Archbishop Malachy died on All Souls' Day. In 1139 Malachy went to Rome to render an ac-

count of his stewardship in the Isle of Saints to Pope Innocent II, who promised the Irish prelate greater honors for the archbishopric of Armagh.

While at Rome, Malachy is said to have received the thrilling prevision in which was revealed the long roster of supreme pontiffs who were to rule the Roman Church until the end of our ages. Father Cucherat, a French priest, wrote in his "*Prophetie de la Succession des Papes*" that Archbishop Malachy gave his manuscript to Innocent II to console him and his successors during times of tribulation. St. Malachy, according to the French cleric, "did not guess about the future; he knew and he prophesied."

Four centuries later, a Flemish Benedictine named Dom Arnold de Wyon of Douai found St. Malachy's roster in the Vatican's archives. In his history of Benedictine heroes, Dom Arnold called the roll in two to four Latin words for the reigns of each of the 111 popes from 1143 to the crack o' doom. Since their publication there has been much ado whether St. Malachy's predictions are genuine or forgeries. Four centuries' silence by the many scholarly writers of papal history, especially the silence of St. Bernard in his "*Life of St. Malachy*," is one argument propounded against the pontifical roster. Thus, the publication date (1595) is regarded as an argument against authenticity.

The counterclaim is that publication was made easier after the invention of printing, which reached Italy in the latter third of the fifteenth century. Furthermore, during the pontificate of Pope Leo X (1513-1521), Rome became the world's intellectual capital. Learning and art flourished in this golden age of the

Italian Renaissance; there was scholarly research into the Vatican's musty record-files. Possibly that is how Dom Arnold of Douai, who lived out his days in Italy, came to unearth St. Malachy's prophecy.

Whatever the truth may be, the cautious Benedictine biographer included the papal roster in his *Lignum Vitae* with this brief explanation: "It is said that he (St. Malachy) himself has written some small works, which I have not seen, except for a certain prophecy pertaining to the sovereign pontiffs; since it is brief, and has not, so far as I know, been printed yet, and since many wish to become acquainted with it, we have published it herewith."

In its original form, the roster takes up seven ordinarily sized printed pages, its 111 brief, prophetic announcements indicating some noticeable feature of all popes from Celestine II, elected in 1143, to the supreme pontiff described as *Gloria olivae* (the glory of the olive). These mottoes or phrases take this form: I—*Ex castro Tybris* (from the camp of the Tiber); II—*Inimicus expulsus* (the enemy expelled); III—*Ex magnitudine montis* (from the magnitude of the mountain); IV—*Abbas suburbanus* (the suburban abbot). Those who have expended much concentration in interpreting and explaining these mystical titles have ascertained some trait, allusion, point or distinctive characteristic in applying them to individual popes, either as to their native lands, their names, their coats of arms or heraldic badges, their birthplaces, their learning or talents, the titles of their cardinalates or the ecclesiastical or secular dignities which they held.

The fifth device on St. Malachy's list is a veritable

prophetic gem, embodying in its three Latin words—*De rure Albo* (from the Alban country)—no fewer than four distinctly clever calembours. It points punningly to Adrian IV, the only Englishman who ever has ascended the throne of St. Peter. Nicholas Breakspear by name, he was born at Abbot's Langley, a village in Hertfordshire which belonged to the Abbey of St. Albans. His father was a servant in the great monastery dedicated to the first Christian martyr in England and he himself once occupied a menial domestic position there.

Thus was Adrian IV derived from Albion, ancient name for Britain which possibly is of Celtic origin and identified by the Roman invaders with *albus*, white, from the color of Dover's chalk cliffs. Nicholas Breakspear became a monk in France, and, made abbot of a cloister near Arles, attracted the attention of Eugene III (No. 3 on St. Malachy's roster), who created the English-born monastic Cardinal-Bishop of Albano (*Albanensis Episcopus*), a Roman suburban bishopric. Cardinal Breakspear did good missionary work for the Church in Norway and Sweden, where the many snowfalls carry out the white motif, and in 1154 he was elected pope, taking the title of Adrian IV.

Fourteenth on the roll-call is *De rure Bovensi* (from the Bovensian country), most applicable to Celestine III (1191), whose secular name was Giacinto Orsini, but who was descended from the baronial Bovensi family. Twentieth in the roster, *Signum Ostiense* (an Ostian sign), designates Alexander IV, who was Dean of the Sacred College of Cardinals as Bishop of Ostia before he was elected pope in 1254.

St. Malachy's sixtieth characterization, *Bos Albanus in Portu* (an Alban bull in harbor), depicts the cardinalatial title and coat of arms of Alexander VI, who made the name Borgia reek with the poison which gave murder its place among the arts. Before he was chosen pope, after bribery on a large scale, in the year Columbus discovered America, Rodrigo Borgia was Cardinal-Bishop of Albano and Porto (*Episcopus Cardinalis Albanus et Porticensis*). The principal heraldic charge in his coat of arms was a grazing bull.

The clairvoyant Irish prelate was equally explicit in identifying the Borgia Pope's successor, Pius III (1503), as *De parvo homine* (of the little man), whose family cognomen was Piccolhuomini (literally, "Littlemen").

Since the critical date for St. Malachy's prophecy admittedly is approximately 1595, antagonistic analysts concede that the first seventy-seven slogans refer somewhat glibly to the origins, surnames, heraldic habiliments or offices of pontiffs chosen up to that time. These carping critics maintain that it is not at all remarkable that popes from the middle of the twelfth to the last decade of the sixteenth centuries are described adequately by these pithy Latin labels.

Those inclining to the hidden verities in the Malachian mumbo-jumbo insist that the crux of the question is the peculiarly fitting aptitude of the phraseology designating the popes since that disputed date. One startling example is No. 81, *Lilium et rosa* (the lily and the rose), which concerns Urban VIII (1623). Born Maffeo Barberini, this pope was a native of Florence, whose insigne is a sprouting fleur-de-lis, a conventionalized lily-form also called the Florentine lily.

Three bees were displayed upon his ancestral shield and it is the bees which gather honey from the lilies and the roses of the field. Furthermore, Urban VIII granted his papal dispensation for the marriage of Princess Henrietta Maria of France, whose armorial bearings embodied the fleur-de-lis, and King Charles I of England, whose traditional emblem is the rose. The political results of this mixed marriage included Britain's great civil war.

Another striking bull's-eye is registered in *Rosa Umbriae* (the rose of Umbria), No. 94, applicable to Clement XIII (1758-1769). As Cardinal Rezzonico, before his election, he served as papal governor of Rieti, in Umbria, whose device is a rose. *Ursus velox* (the swift bear) impressively names his successor, Clement XIV (1769-1774), born Giovanni Vincenzo Antonio Ganganelli, whose family cognizance was a springing bear. Next pope after these two designated so neatly was Pius VI (1775-1799), called *Peregrinus apostolicus* (the apostolic stranger). This appears to be borne out by his journey into Germany as Pope and by his expatriation from the Eternal City at the end of his pontificate, when he refused to recognize the Roman Republic, set up in 1798. Carried off to France by General Berthier, he died at Valence, on August 29, 1799, after suffering much cruelty and persecution at Napoleon's hands.

To fit the phrase *aquila rapax*, however, the rapacious eagle, to Pope Pius VII (1800-1823), in Napoleon's time, puts the favorable commentators in something of a difficulty [Henry James Forman in *The Story of Prophecy*,¹

¹ Page 144 (New York: Farrar and Rinehart).

remarked in 1936]. For not only did Napoleon Bonaparte strip this pope of his pontifical territories, but he seized his person and carried him captive first to Savona in Italy and then to Fontainebleau in France. Apply the *rapacious eagle* to Napoleon, however, and all becomes clear, at least to the commentators.

To Gregory XVI (1831-1846), on the other hand, the prophecy applies the rubric, *de Balneis Etruriae*, that is, from Balnea in Etruria. Now, that is sufficiently precise to be arresting, whether the prophecy dates from 1139 or from 1590. For Mauro Capellari, who became Gregory XVI, was a member at the time of his election of the religious order of the Camaldoli, whose seat is at Balnea in the Etruscan country near Florence. As pope he was interested in Etruscan archeological research and even founded a museum devoted to his hobby.

Arthur Devine, writing on prophecies in *The Catholic Encyclopedia*, found the modern sequence of St. Malachy's roster worth quoting:

Those who have lived and followed the course of events in an intelligent manner during the pontificates of Pius IX [1846-1878], Leo XIII [1878-1903], and Pius X [1903-1914] cannot fail to be impressed with the titles given to each by the prophecies of St. Malachy and their wonderful appropriateness: *Crux de Cruce* (Cross from a Cross) Pius IX; *Lumen in coelo* (light in the sky) Leo XIII; *Ignis ardens* (burning fire) Pius X. There is something more than a coincidence in the designations given to these three popes so many hundred years before their time. We need not have recourse either to the family names, armorial bearings or cardinalatial titles to see the fitness of their designations as given in the prophecies. The afflictions and crosses of Pius IX were more than fell to the lot of his predecessors; and the more aggravating of these crosses were brought on by the House of Savoy, whose

emblem was a cross. Leo XIII was a veritable luminary of the papacy. The present pope [Pius X] is truly a burning fire of zeal for the restoration of all things in Christ.

Mr. Forman added the thought in his book on prophecy that ²

. . . perhaps one of the most striking cases of the prophecy's aptness is the legend of the 102nd pope in the series, Leo XIII. *Lumen in coelo* is the phrase—a light in the heavens.

The coat of arms of his family, the Pecci, bears prominently a shooting star or comet. The quarter century of his reign (1878–1903), was a time of perhaps the greatest religious skepticism in recent history. Yet many still living remember the profound respect inspired by Leo XIII even in non-Catholics. A high spiritual quality characterized all his acts and utterances, and those who saw him still recall the radiance, a positive luminosity, that appeared to emanate from his features. Even without the prophecy of three and a half centuries earlier *lumen in coelo* would be a happy description of Leo XIII.

Religio depopulata (religion depopulated) predicted the reign of Benedict XV (1914–1922), during which Christendom was involved in the First World War and the Russian revolution occurred. More than nine million soldiers were killed in the war, while more than ten million civilians were slain or lost their lives through famine, disease or other causes directly attributable to it.

Pius XI (1922–1939) possibly is labeled less convincingly than his predecessor with *Fides intrepida* (intrepid faith). Mr. Forman wondered if “the experiences of the Catholic Church in Spain, in Mexico, in Germany, and elsewhere, and the constant struggle

² *Ibid.*, pages 144–145.

against these difficulties on the part of both church and pope, are all these not a sufficient justification of this phrase, *Fides intrepida*? Surely, never had a Catholic pontiff need of more intrepidity in his faith."

Something like "intrepid faith" seems to have been voiced by this pope's allocution at a secret consistory on April 1, 1935, for the canonization of John Cardinal Fisher and Sir Thomas More, author of *Utopia*, both executed by Henry VIII's headsman, when he expressed "confidence that this will be a fortunate and happy presage not only for our beloved English people, but also for the whole Catholic Church. . . . We hope that this solemn occasion is bringing special fruit to those having the same country [Britain] and language [U.S.A.] as the Blessed Martyrs. We know, in fact, that . . . particularly in our days the English feel more ardently a homesickness for the faith of their fathers and a return to the Apostolic See, which took the Christian faith and worship to England and which, while non-Catholic sects are constantly crumbling, remains the sole base and column of truth."

Even to Protestant Britishers and Americans, such sentiments must appear as intrepid faith, to say the least.

It is too early in the reign of his successor, Pius XII, for this stichomancer to try to apply St. Malachy's prophetic reference, *Pastor Angelicus* (angelic shepherd), to the pontiff elected on March 2, 1939.

This makes us pause [admitted Joseph A. McDonagh, writing in *St. Joseph's Lilies* of Toronto for December, 1938, before Cardinal Pacelli became Pius XII]. There is another prophecy of the same St. Malachy to the effect

that Ireland would again be free after seven hundred years of persecution, and that England, after suffering terrible tribulation, would return to the Faith with the help of the Irish nation. Edward the Confessor prophesied likewise that the "green tree (England) shall return to its original root, reflourish and bear abundant fruit."

Of course, all this is not liable to happen in the span of a single papacy—but was it not Gregory the Great who said "not Angles, but Angels."

In 1155 Pope Adrian IV, St. Malachy's fifth designee, authorized King Henry II of England to take possession of Ireland on condition of paying an annual tribute, according to Appleton's *New Practical Cyclopaedia*. In 1172 Henry made his first incursion into Ireland. In 1873 the Home Rule party was founded, comprising members of all classes and denominations, and openly asserting the inalienable right of the Irish to misgovern themselves. That was 701 years after Henry's attempted conquest of the Emerald Isle.

Whatever history's summation of Pius XII, he will have only six successors. "Anything so extraordinary and so ominous is, clearly, bound to be the seed of controversy, comment and speculation, both in and out of the Church," Mr. Forman thought. "Somehow it appears strange to find members of an ancient institution like the Catholic Church, still powerful and active in the world today, predicting its end, at least in its present form, practically in our own times."

It is impossible to tell if *Pastor et nauta* (shepherd and sailor), appertaining to the successor of Pius XII, is a favorable or portentous phrase of description. Some students of this prophecy believe that use of *Pastor* on these two occasions only within the entire list implies

that these two popes will be compelled to live away from Rome and, not in physical possession of their metropolitan sees, actually would hold merely titular positions as heads of the Holy Roman Church.

Such a line of speculation may not be as thin as it sounds. Quite a few commentators believe that use of the term "sailor" implies voyages of some sort. One suggested a flight to America to justify the word.

In his *Nostradamus Speaks*, this writer suggested timorously that *Pastor et nauta* might portend a pope who was a British subject, remarking "Don't forget that the English are a nation of sailors."

No. 108 on St. Malachy's dwindling roll-call is *Flos florum* (flower of flowers). This appellation is strongly suggestive of a future French pope, since the lily is considered the "flower of flowers." Few figures have perplexed symbolists so much as the fleur-de-lis. Countless origins have been suggested for it. The most rational explanation of the origin of the fleur-de-lis in the form which we employ it is that it was derived from the iris-flower or a spearhead. From the fact that it early was regarded as a flower, most antiquaries accept the former theory.

Respecting this device of representing the lily-flower by the fleur-de-lis, there are many legendary tales, including the ancient tradition that at the baptism of Clovis, King of the Franks, the Virgin Mary, whose emblem the lily always has been, sent this flower by an angel as a mark of her especial favor for the kingdom. This old Merovingian legend naturally would identify the fleur-de-lis with France and it should be noted that the names Clovis, Lois, Loys and Louis are identical.

If *Flos florum* typifies the history of this future pope's reign, on the contrary, it may be that it symbolizes the greatness of his Church coming into full flower.

There is even greater speculation over the origin and labors of the ensuing pope, called *De medietate Lunae* (from the half of the Moon). "Possibly, from the general arrangement of the prophecy, we can foresee here the reign of the Antichrist," Mr. McDonagh hazarded, "but it might be interpreted as the rise of Chinese power in the Church." Just how he was able to identify Luna in her first quarter with China was not explained. Others regarded the phrase as an indication that this pope would have a Mohammedan background and would convert his erstwhile co-religionists, since the crescent is the symbol of Islam. Crescents appear on the flags of Turkey, Egypt and Tunisia.

De labore Solis (from the labor of the Sun) is the Irish divine's device for the following pontiff. A Frenchman believed that this portended the salvation of sun-worshiping pagans, while Mr. McDonagh thought that it "could refer to Japan, the Land of the Rising Sun." More probably, the sun is setting, if Judgment Day is at hand.

The shades of night will be falling fast when he whose descriptive phrase is *Gloria olivae* (the glory of the olive) succeeds to St. Peter's throne. Because of the description of the olive, most interpreters take this as a reference to Jewish origin for the next to the last pope. Biblical symbolists say that the Scripture's references to the olive always betoken the Jewish people. Some Malachians hold that this pope not only will be of Jewish extraction, but that he will convert all Israel

to Christianity. This "can only refer to the glory and return of the Jewish people, whom St. Paul himself called the olive tree," Mr. McDonagh insisted.

"Then it will be time for the end. If we calculate the average papacy as about eleven years, the list will be complete in 2015 A.D. However, there is no obligation to believe that the end of the world will come so soon, as there could and possibly has been left a gap at the end of the line, although there is nothing in the prophecies to indicate this. Thus, it is perfectly possible that there are children now living who will take part in these stirring times of the final reckoning."

The last of St. Malachy's prophecy concerns the end of our age and warns:

"In the final persecution of the Holy Roman Church, there will preside Peter the Roman, who will feed his sheep amid many tribulations, after which the City of the Seven Hills will be destroyed and the Awful Judge will judge His people."

Commenting on this last roundup, Mr. Devine advanced the hopeful opinion that "it has been noticed concerning *Petrus Romanus*, who, according to St. Malachy's list, is to be the last pope, that the prophecy does not say that no pope shall intervene between him and his predecessor designated *Gloria olivae*. It merely says that he is to be the last, so that we may suppose as many popes as we please before 'Peter the Roman.' "

In all fairness, the other side of the Malachian debate also should be presented. This has been done excellently by *The Sign*, national Catholic monthly magazine published by the Passionist Fathers, in the March, 1939, issue:

The secular press, always interested in the bizarre and the sensational, brought out the so-called "Prophecy of Malachy" about the popes in the interval between the death of Pius XI and the election of his successor. These "Prophecies" also have a strong fascination for many Catholics. Are they authentic? That is, was Malachy their author? Are they truly prophetic?

These questions have been disputed for years. The more probable opinion is that Malachy, the Irish abbot of the twelfth century and dear friend of the great St. Bernard, is not their author, and, besides, they are clever forgeries. Malachy died on November 2, 1148, but the "Prophecies" were first made known to Christendom in 1595. According to Father Luddy, Order of Cistercians, in an appendix of his "Life of Malachy," there are strong reasons against accepting them. They are utterly out of harmony with the simple, straightforward character of the Irish saint. They imply a knowledge of Italian, which Malachy did not possess. St. Bernard, his bosom friend, knew nothing about them.

The "Prophecies" themselves fall into two well-defined groups. The titles of "devices" referring to the predecessors of Pope Gregory XIV (1590-1591), beginning with Celestine (1143-1144), are precise in character and easy to identify because they are mostly puns on the pontiff's name or birthplace, and clear references to his family coat of arms. The titles of the pontiffs following Gregory XIV have vagueness as their proper characteristic. As Father Luddy says, "the boot is so loosely formed that it will fit either foot, as in that typical ambiguous prophecy, *The Duke yet lives that Henry shall subdue.*"

Does not this indicate that the author lived during or immediately after the pontificate of Gregory XIV? Would not the "title" *Fides intrepida* (commonly applied to the late pope) fit with equal suitability any of his immediate predecessors? The arrangement shows that when the author had to describe future popes he was at a loss to fix

real and personal characteristics to them, as he did to the popes preceding him.

There is an imposing list of authorities named by Father Luddy who repudiate the so-called "Prophecies" as forgeries, though there are several others who are inclined to accept them. Father [Herbert] Thurston, S.J., holds that they are "spurious" and completely discredited. The Church takes no notice whatever of them, officially.

Of St. Malachy himself, however, the Church does take notice. He was born in Ireland in 1094 at Armagh, Ulster. His Gaelic name was Maol-Maodhog (or Mael-maethog) Ua Morgair. His father, an Irish clergyman and fearleighlin or lector at the university, was said to have been of noble birth. Parenthetically, it should be observed that despite the efforts of Popes Leo IX (1049-1054) and Gregory VII (1073-1085) to enforce celibacy in the Western Church, local synods continued to permit the clergy, particularly in rural districts, to retain their wives. This was true in Ireland. The first Lateran Council (1123) and still more definitely the fourth (1215) pronounced marriage illegal for all clerics who were ordained subdeacons. This rule was confirmed by the Council of Trent (1563). There was no baston sinister in Maol-Maodhog Ua Morgair's scutcheon.

From his youth Malachy was pious and lovable. As a boy he was educated by a hermit who had formed a small religious colony around his cell at Armagh. He became vicar to Celsus (Ceallach), Archbishop of Armagh, and helped in carrying out reforms tending to increase conformity with stricter Roman usages. He spent four years in the province of Munster with Mal-

chus, Bishop of Lismore, a determined advocate of Romanization of the Celtic Church.

Returning from Lismore, Malachy undertook the governance of the moribund monastery of Bangor, in county Down, but soon afterward he was elected Bishop of Connor, now a small village near Ballymena. After the sack of that place by the King of Ulster, he withdrew into Munster, where he was received kindly by Cormac MacCarthy, with whose assistance he built the monastery of Ibrach, in Kerry.

Meanwhile, Archbishop Celsus designated him as his coadjutor and successor, but Malachy eventually returned, at his own request, to the smaller and poorer bishopric of Down, a suffragan see of Armagh.

In 1139, after playing his important role in Irish ecclesiastical reform, Malachy set out from Ireland to importune from Pope Innocent II for the archbishopric of Armagh the pallium, a symbol worn by primates and metropolitans showing that they share the pope's fullness of the episcopal dignity. In France, on his way to Rome, he visited Clairvaux, where he began his warm friendship with St. Bernard. Malachy was received by Innocent II with great honor and appointed papal legate in Ireland, but the pope refused to grant him a pallium until one had been petitioned for unanimously "by a general council of the bishops, clergy and nobles."

Nine years later (1148), at a synod of bishops and clergy at Inispatrick (St. Patrick's island, near Skerries, county Dublin), Malachy was authorized to return to Rome and apply again for the coveted pallium, this time from Eugene III. However, he did not get beyond Clair-

vaux, where he died in the arms of St. Bernard on November 2, 1148. Four years later, in 1152, the coveted pallium was bestowed upon his successor at Armagh. Malachy was canonized in 1190 by Clement III.

"Malachy reformed and reorganized the Irish Church and brought it into subjection to Rome," according to *The Catholic Encyclopedia*. "Like Boniface, he was a zealous reformer and a promoter of monasticism. He opened the first Cistercian monastery in Ireland, five more being soon established. Several works are attributed to him, but all are probably spurious."

There the question of the authenticity of St. Malachy's roster must stand. As to either its truth or falsity only the Scotch verdict, "not proven," is possible. However, it was worth quoting here because its portents are borne out by certain other masterly prophecies whose authority has been determined favorably.

III

Previsions from Orval

ANOTHER much-mooted augury is that commonly called the "Prophecy of Orval," because it is attributed to a monk in the monastery of that name who may have written as long ago as the first half of the thirteenth century. More than any other auspices, these previsions encouraged those stiff-necked French legitimists who hoped that the Third Republic of the early 'seventies would be supplanted by a monarchy under the last of the Bourbons, the Count of Chambord, who came so near to becoming France's Henry V.

The document, as it has come down to us, appears possibly to be incomplete and incoherent. It predicts the history of France correctly at many points, beginning with the rise of Napoleon the Great, describing his cometary career quite meticulously. There follows a fairly accurate synopsis of the reigns of the last two old-line Bourbons—Louis XVIII and Charles X (1815–1830).

The accession of Louis-Philippe, Duke of Orleans, after the July Revolution of 1830, is indicated symbolically enough, but the text as it exists apparently does not refer to the Second Empire under Napoleon III. Several expositors believe that this prophecy has been entirely accurate up to 1871 and completely off

after 1871, giving as their reason the fact that the Count of Chambord did not become King of France. Thus, they contend that the last Bourbon's inbred and congenital stupidity threw the Orval oracle out of joint.

However, the sentences are disjointed; connected so loosely, in fact, that other analysts are of the opinion that some missing portions carried on the chronology correctly. In any event, the previsions do seem to pre-
 sage the jumbled democracy of France which ended in a period of terrible war and desolation, then go on to portend a future glorious rule of a legitimist monarch under whom the Church would triumph.

Though dates are not indicated very clearly, the soothsayer appears to have announced a purification through these great calamities which is to be followed by a sort of golden age in which a king of Bourbon blood, descended from Hugh Capet, would bring prosperity both to France and to the Church.

Another feature of the prophecy which may denote preternatural insight into the future, in view of St. Malachy's and Edward the Confessor's predictions, is its curious forecast of the conversion of Britain to the old faith. Interest in these previsions was enhanced when they were attributed, with considerable scholarship, to Nostradamus. They go as follows:

1. In those times a young man will come from across the sea into the country of Celtic Gaul and will manifest himself by a counsel of force.
2. But the leaders, alarmed, will send him to combat in the land of captivity.
3. Victory will bring him back to the former land.

4. The sons of Brutus will be confounded at his approach, for he will overawe them and will take the title of emperor.

5. Many high and powerful kings will be sorely afraid, for the eagle will ravish many scepters and crowns.

6. Foot-soldiers and horsemen, carrying bloodstained eagles, and as numerous as gnats in the air, will run with him throughout Europe, which will be terrified and bleeding.

7. For he will be so powerful that they will believe that God fights upon his side.

8. The Church of God, in great desolation, will be somewhat consoled in seeing her temples opened again to her many lost sheep, and God is praised.

9. But all is over, the moons are passed.

10. The old man of Sion cries to God from his grief-stricken heart, and behold the powerful one is blinded for his sins and crimes.

11. He quits the great city with so brilliant an army that none ever was seen to be compared with it; but no warrior will be able to stand before the face of the heavens, and behold the third part and again the third part of his army has perished by the cold of the Almighty.

12. Two lusters have passed since the age of desolation, as I have said before; the widows and orphans have cried aloud to the Lord, and behold God no longer is deaf.

13. The mighty that have been humbled take courage again, and band together to overthrow the redoubtable man.

14. Behold the ancient blood of centuries accompanies them and resumes its place and abode in the great city, while the man humbled so greatly returns to the country beyond the sea whence he came.

15. God alone is great! The eleventh moon has not yet shone, and the bloody scourge of the Lord returns to the great city, and the ancient blood quits the great city.

16. God alone is great! He loves His people and has blood in abhorrence; the fifth moon has shone upon many warriors from the East. Gaul is covered with men and machines of war; all is over with the man of the sea.

17. Behold again returned the ancient blood of the Capetians.

18. God ordains peace, that His holy name may be blessed. Therefore shall great and flourishing peace reign throughout Celtic Gaul. The white flower is greatly in honor and the temples of the Lord resound with many holy chants.

19. But the sons of Brutus view with anger the white flower and obtain a powerful code, and God in consequence is much irritated on account of His elect, and because the holy day is much profaned; nevertheless, God will put to trial the return to Him during eighteen times twelve moons.

20. God alone is great! He purifies His people by many tribulations, but an end will always be to the wicked.

21. At this time a great conspiracy against the white flower stalks about in the dark, through the designs of an accursed band, and the poor old blood of the Cape-

tians quits the great city, and the sons of Brutus increase mightily.

22. Listen how the servants of God cry aloud unto Him, and the Lord is deafened by the noise of his arrows which he has steeped in his ire to plunge them into the breasts of the wicked.

23. Woe to Celtic Gaul! The cock will efface the white flower, and a powerful one will call himself king of the people. A great commotion will agitate men, for the crown will be placed upon him by the hands of workmen who have fought in the great city.

24. God alone is great! The reign of the wicked will be seen on the increase, but let them hasten, behold the thoughts of the men of Celtic Gaul are in collision, and confusion is in all minds.

25. The king of the people will be seen very weak, many of the wicked will be against him; but he was not well seated, and behold God hurls him down.

26. Howl, ye sons of Brutus! Call upon the beasts that are going to devour you. Great God! what a clash of arms! A complete number of moons is not yet elapsed, and behold, many warriors are seen coming!

27. It is done. The desolated mountain of the Lord has cried unto God. The sons of Judah have cried unto God from the stranger land, and behold, God is no longer deaf.

28. What fire accompanies his arrows! Ten times six moons and yet again six times ten moons have fed his anger.

29. Woe to the great city! Behold, there are many kings armed by the Lord, but fire already has leveled

thee to the ground; yet the just will not perish, God has mercy upon them.

30. The place of crime is purified by fire; the great river has carried its waters, all crimsoned with blood, to the sea.

31. Gaul, nearly dismembered, will be reunited.

32. God loves peace. Come young prince, quit the isle of captivity. Listen; join the lion to the white flower—come!

33. What is foreseen is the will of God.

34. The ancient blood of past centuries again will terminate long contestations, because then one sole pastor will be seen in Celtic Gaul.

35. The man made powerful by God will be firm on his throne and peace will be established by many wise laws. The offspring of the Capetians will be so prudent and wise that God will be thought with him.

36. Thanks to the Father of mercies, the Holy Sion chants again in her temples to the glory of the one Almighty God.

37. Many lost sheep come and drink at the living stream; three kings and princes cast off the mantle of error and see plainly the true faith of God.

38. At that time two third-parts of a great people of the sea will return to the true faith.

39. God again is blessed during fourteen times six moons, and six times thirteen moons.

40. God is weary of having granted His mercies; nevertheless, for the sake of His elect, He will prolong peace during ten times twelve moons.

41. God alone is great! The good is accomplished;

the saints are going to suffer. The man of evil arrives, born of two races.

42. The white flower becomes obscured during ten times six moons, and six times twenty moons, then disappears forever!

43. Much evil and little good in those days; many cities perish by fire.

44. Then Israel comes to Christ the Lord for good and all.

45. The accursed sects and the faithful people are separated into two distinct camps.

46. But the time is over. God alone will be believed in, and the third part of Gaul, and again the third part and a half, will be without any faith.

47. It will be the same among other nations.

48. And behold, already six times three moons, and four times five moons have passed since all things have been separated, and the last century has begun.

49. After a number not completed of moons, God combats through the persons of His two Just Ones, but the man of evil has the advantage.

50. But all is over! The Mighty God has placed a wall of fire before my understanding and I can see no more. May He be blessed evermore. Amen.

Such are the celebrated previsions from Orval, in Belgian Luxembourg. Before attempting to interpret this rambling rhodomontade, it is advisable to note that the "moons" used to measure passing time apparently are lunar months, or synodical revolutions, the mean length of which amounts to 29.53 days. A lunar month

or lunation is the period occupied by the moon's journey around the earth—from new moon to new moon—or a period of twenty-nine days, twelve hours, forty-four minutes and 2.8 seconds.

Now for an interpretation:

1. Napoleon Bonaparte came of an Italian stock long domiciled in Corsica. He was born at the island's capital, Ajaccio, on August 15, 1769. Had he been born a year earlier, he would have been a Genoese. Though he had been educated in French military schools, he passed much of his time on furlough in Corsica during the early period of the Revolution, but when the monarchist faction gained control of his insular home, he fled to France in June, 1793. His first great chance came in September, 1795, when the new republic was confronted by a serious royalist rising in Paris, which, as an unknown young brigadier-general of artillery, he helped to crush. Young General Bonaparte showed himself master of the city by sweeping the streets with grapeshot, disarming the mobs and driving the royalists into hiding. He thus virtually brought the French Revolution to an end with "a whiff of grapeshot." So did he "manifest himself by a counsel of force."

2. In 1795, France faced the coalition of Russia, Austria and Great Britain. General Bonaparte saw that the most formidable enemy was Austria and that the most vulnerable point of attack was Austria's territories in Italy. He urged his views so cogently upon the Directory of five politicians which held the republic's executive powers that on March 27, 1796, he obtained command of the Italian campaign. He began his of-

fensive strategy as a comparatively unknown general, received with murmuring by his subordinates. In less than a month he fought five decisive battles and was master of half of northern Italy. By the end of 1797 he had generals and troops absolutely at his disposal, he had dictated peace terms to pope and emperor, and France acknowledged him as her greatest warrior. While this peace was being negotiated, the twenty-eight-year-old strategist advised the Directory: "It will not be long before we realize that, if we are actually to destroy England, we must get hold of Egypt." The Directory, jealous of General Bonaparte's growing fame, gladly furnished him with an army and a fleet. He set sail from Toulon in May, 1798, seized Malta and, evading an English fleet under Admiral Nelson, he landed near Alexandria, took that city by storm, and overthrew the Mamelukes in the Battle of the Pyramids. The occupation of Cairo without resistance completed his triumph. A few days later Nelson cornered the French fleet in Aboukir Bay and destroyed the ships one by one; sea power had shorn asunder the Napoleonic scheme of a French Oriental empire in the Biblical "land of captivity."

3. A year later, having accomplished nothing more, General Bonaparte deserted his disease-ridden army, evaded the watching British frigates and landed in the south of France on October 9, 1799, while the failure of his grandiose enterprise still was unknown and the perils of an Austrian invasion provoked discontent with the stumblebumbling Directorate. His return to France was met with universal acclaim.

4. General Bonaparte found France in a state of dis-

order, and had little difficulty in convincing the diehard republicans ("sons of Brutus") of the Directory that it was time for a change in government. On the ruins he and his henchmen constructed a strongly personal system in which he, as first consul, held all the executive and much legislative power. His personal governance ended the strife of factions and brought about much-needed changes by assuaging all but the most irreconcilable royalists. In 1802 he was proclaimed consul for life. The vain attempt of the implacable royalists to foment a plot against his life, early in 1804, was countermined cleverly; the result was the capture of the chief plotters. An obsequious senate begged him to re-establish hereditary rule "to defend public liberty and maintain equality" and on May 18, 1804, he became Emperor of the French.

5. After compelling Austria to capitulate at Ulm on October 20, 1805, Napoleon entered Vienna as a conqueror on November 13 and on December 2 he routed the allied Austrian and Russian armies at Austerlitz, his greatest victory. He then bestowed the title of king on some of his south German allies, declared the Holy Roman Empire at an end, and formed the Confederation of the Rhine. To consolidate his power, Napoleon placed his brother Joseph on the throne of Naples, created his brother Jerome King of Westphalia, his brother Louis King of Holland, and raised other members of his family to influential positions. This brought about a collision with Prussia; war was declared on October 8, 1806, and Prussia was defeated at Jena and Auerstadt on October 14. Emperor Napoleon entered Berlin on October 25. They learned about blitzkrieg

from him. In his reorganization of central Europe from the remnants of the Holy Roman Empire, Napoleon reduced the number of petty feudal principalities from more than three hundred to fewer than fifty. Thus did he "ravish many scepters and crowns." Napoleon adopted a golden eagle, modeled on the Roman imperial device, on an azure field, surrounded by a swarm of golden bees, for his standard as emperor.

6. The decade between 1805 and 1815 was passed mainly in warfare with all the Continent of Europe a terrified and bloody battlefield. Since the imperial armies bore the French tricolor on staves surmounted by golden eagles, the term "eagle" often was applied to these colors.

7. Napoleon had the knack of forcing men to enjoy obeying him and to sacrifice themselves willingly for him. His personality never has been surpassed in its power to influence the world's imagination and create that legend which alone can arouse popular support. Partly because he was an ambitious soldier and partly because Europe's other sovereigns resented his appearance among them, he was occupied perpetually in making war. Combinations were formed against him time after time, yet his power still increased.

8. The French revolutionaries secularized the Church lands, put the clergy under governmental control and made the Church virtually part of the State. As the revolution progressed, even less attention was paid to the Church's rights and privileges. Priests were persecuted on political, rather than religious, grounds. Patrician prelates fled to escape the Reign of Terror, but many humble parish priests stuck to their posts. Napo-

leon realized that at heart the French were both Catholic and religious. Healing the schism in the Church by what was known as the Concordat of April 18, 1802, Napoleon earned the title of Restorer of the Altars. The Pope accepted the suppression of the monasteries and the secularization of other Church property. Catholicism returned as France's official religion.

9. It is possible that in this section of the prophecy, an allusion, omitted by the copyist, had been made to these moons and their number indicated.

10. Commentators agree that "the old man of Sion" refers to Pope Pius VII (Gregorio Barnaba Chiaramonti, 1742-1823), elected Sovereign Pontiff at Venice in 1800. He signed the concordat with Napoleon, but in 1809 the emperor shocked Catholics all over the world by seizing the papal dominions and adding them to his kingdom of Italy. When the pontiff refused to recognize the annexation, Napoleon had him arrested and kept guarded in a palace at Savona. The pope countered with a bull of excommunication. He was taken in 1812 from Savona to Fontainebleau, to terrify Peter's successor into obeying the new Caesar's will. Pius VII signed a new concordat in 1813, sacrificing many important papal rights, but he soon regretted his steps and recalled it as a mistake. "A mistake?" jeered Napoleon, "yet Your Holiness is infallible!" The years 1810 and 1811 were the period of Napoleon's greatest power. Events had convinced Russia that there was no possibility of peace except by crushing Napoleon's power, or by acknowledging French suzerainty over all western Europe. The break did not come, however, until 1812. Napoleon's swollen vanity and colossal

selfishness had robbed him of his sense of proportion and shaken the balance of his reason. "His sins and crimes" brought him to ruin in the end.

11. Napoleon wanted to teach his ex-allies, the Muscovites, a resounding lesson. In May, 1812, he declared war upon Russia, and soon invaded that country with his Grand Army of nearly half a million troops, but the campaign was a complete failure because of the severe winter and the devastation of the land by the Czar's soldiers as they retreated before the Emperor's. When the French finally reached Moscow, they found it in flames, and there was nothing to do but retreat. Napoleon tried to follow a route to the west, but his way was blocked by his enemies. Blizzard succeeded blitzkrieg and the Grand Army was starving. At least one-third of Napoleon's force was captured by the Russians and even more than that died from the cold, hunger and privation. Of the grandest army Europe ever had seen, less than a third was left when, a fortnight before Christmas, the rearguard retreated across the Niemen river, leaving Russian soil.

12. The disasters of the Russian campaign seemed to precipitate the distrust and discontent prevalent all over Europe, since the levies of manpower had drained France and her satellite States of able-bodied men. "Widows and orphans" indeed cried their losses and vengeance was at hand.

13. The collapse in Russia encouraged all the Great Powers to combine against Napoleon. Both Prussia and Austria, encouraged by Napoleon's failure, after overtures of peace which the emperor refused, formed a new coalition against him in 1813. Fighting began in

eastern Germany, where Prussia bestirred Germany's nationalistic spirit by preaching a "War of Liberation!" For a long time the campaign which ensued was without definitive results. The "Battle of the Nations" was fought at Leipzig for three days, three quarters of a million soldiers being engaged. Bonaparte was beaten soundly; his armies retreated farther and farther; one after another the countries he had conquered had to be abandoned.

14. The masses of the allies closed in on Paris from the east with three large armies, entering the French Empire's capital in March, 1814. The powers decided to place the Count of Provence, who represented "the ancient blood of centuries" of French kings, upon the throne as Louis XVIII. Napoleon abdicated on April 6, 1814, and was banished to the little isle of Elba, off the coast of Italy. Greatly humbled indeed, he thus returned "to the country beyond the sea whence he came"—Italy.

15. The disputes of the victors over the spoils gave Napoleon another chance. Almost immediately after the emperor's departure, France had been thrown into a state bordering on revolution, and Napoleon conceived the time fitting for his return when he escaped from Elba in February, 1815. "The eleventh moon" since his abdication had "not yet shown" when he landed at Antibes, to be received by the diffident south of France with moderate enthusiasm. In a few days he entered Paris in triumph; his rival, Louis XVIII, fled into Belgium—"the ancient blood quits the great city." Immediately, Britain, Prussia, Russia and Austria united against "the disturber of the peace of the world,"

or "the bloody scourge of the Lord," according to the prophet of Orval.

16. The remainder of Napoleon's story is told briefly. Though another great war seemed to impend, the Corsican's strength finally was broken at Waterloo. In the middle of the afternoon of June 18, 1815, "the fifth moon" since the escape from Elba, Napoleon saw that Marshal Bluecher's Prussians, who, he had presumed, were in retreat, were advancing from the east. He spent the six remaining years of his life on St. Helena, a rocky islet in the south Atlantic.

17. Louis XVIII returned to Paris on July 8, 1815, and reigned until his death in 1824. He was succeeded by his brother, Charles X. The restored monarchy lasted fifteen years. It has been said of these last two Bourbons of the old school tie that they learned nothing and forgot nothing.

18. Louis XVIII was liberal at first, but he changed gradually, especially after the assassination of his nephew, the Duke of Berry, in 1820, the first of those three years of nineteenth century revolutions—1820, 1830 and 1848. Louis failed to establish his government on a firm foundation by granting the constitutional reforms demanded by the times. "The white flower" is the fleur-de-lis, France's ancient royal emblem.

19. The rule of Charles X always was reactionary and severe. He procured an ultra-royalist ministry under the absolutist, Prince Polignac, in 1829, which became most obnoxious, arousing the vehement opposition of most classes of Frenchmen. These draconian tactics brought the king into collision with the liberals

—the prophet's "sons of Brutus." When a parliament unfavorable to his domineering ideas was elected, Charles issued the Ordinances of St. Cloud on July 25, 1830, censoring the press, restricting the franchise, calling another parliamentary election and precipitating the revolution of 1830. By suspending the laws, Charles had proclaimed himself above the constitution ("powerful code"). The Parisians, yattering "no more Bourbons," barricaded their streets and triumphed after a three-day conflict. Charles abdicated in favor of his little grandson, the Duke of Bordeaux, better known to history as the Count of Chambord.

20. *Dies irae, dies illa* ("That day of wrath, that dreadful day").

21. The revolutionaries were united only in their burning desire to oust the reactionary Charles X and all his works. The Paris mob wanted a republic. The journalists, who had provoked this battle at the barricades, supported the demand of the moderates for a constitutional monarchy under Louis-Philippe, a cousin of Charles X. The republicans were not ready to carry out their "sons of Brutus" plans. The "poor old blood of the Capetians" was forced to leave France.

22. Louis-Philippe, virtually unattended, walked boldly to the republicans' headquarters and, with the help of his henchmen, won the field. With the aged Lafayette, Louis-Philippe waved the tricolor, France's republican flag which had not been seen since Waterloo, from a balcony while the mob applauded wildly.

23. The connection of the gamecock of Celtic Gaul with Louis-Philippe's House of Orleans resulted from his action in restoring the glorious tricolor to the army and topping the flagstaffs with the defiant rooster. Thus

was the lily-flower of the French effaced. The former Duke of Orleans called himself the "citizen king." With his green umbrella he was seen in Paris almost every day, walking the streets unguarded, talking familiarly with workmen. The new king had remained in France as a plain citizen at the time of the Revolution and had served in the army then.

24. France's upper classes referred sneeringly to Louis-Philippe as "king of the barricades." At first his rule was liberal, but he became more despotic as he grew older. Just before 1848, he became more and more unpopular. The republicans always had opposed a monarchy, while the legitimists were not favorable to the Orleanists. Soon the king lost the support of the middle classes, who were supposed to have favored him. Most of all did his rule come to be disapproved by the workmen, many of whom had become unemployed because of the industrial revolution's new machinery. "Collision, and confusion is in all minds," the prevision foresaw.

25. Reformers were to meet at banquets to discuss the necessary changes. One of these meetings was set for Washington's birthday, February 22, 1848. When the Government forbade the dinner and the procession which was to have preceded it, the reform leaders obeyed, but a typical Parisian mob gathered. Soon troops guarding the residence of Louis-Philippe's prime minister fired into a crowd, killing a score of citizens. Their corpses were paraded through the streets, the mob howling for revenge. Barricades were erected and there was rioting in many streets of Paris. On February 24, 1848, Louis-Philippe followed Charles X's example and abdicated in favor of his grandson, the Count of

Paris. On the same day that the Second French Republic was proclaimed, Louis-Philippe fled to England. This was approximately "eighteen times twelve moons" after the first battle of the barricades, noted under the nineteenth paragraph. "The king of the people . . . was not well seated, and behold God hurls him down."

26. It will be observed that exactly half the prophecy has transpired up to this hiatus. If there is any caesura, either deliberate or inadvertent, within the text of these strange previsions, it falls logically at this point. It is quite possible that the key to the time involved is to be found in the phrase "A complete number of moons is not yet elapsed." Were the previsions the work of Nostradamus, it would have been characteristic of that jocund medicaster to have inserted an astronomical problem for future cryptomanes to solve. Since Dr. Nostradamus fancied himself as an astronomer, rather than astrologer, it is to the actually scientific lore of the stars that computators must turn. Time being measured in the prophecy by moons, it is to lunar formulae that the calculator must apply himself. The methodology of the most probable calculation appears to be a modification of the algebraic device for finding the so-called Golden Number, a term not inconsistent with the prophecy's "complete number." This abridged formula is:

$$GN = \left(\frac{X + 1}{19} \right)$$

With X equaling 1848, the last year accurately designated in the prophecy, this equation becomes:

$$GN = \left(\frac{1848 + 1}{19} \right), \text{ or } 97 \text{ and a fraction.}$$

Adding this Golden Number, 97, to the known year, 1848, gives 1945. Before that latter year, then, the "sons of Brutus" of republican France are to be overturned after "a clash of arms" when "many warriors are seen coming!" This actually transpired five years before 1945—in 1940—when France's "sons of Brutus" capitulated ignominiously to Hitler and his Nazi warriors. It is possible, too, that 1945 will be the Golden Year for the restoration of the kingdom of France, predicted both in this Orval prophecy and in Nostradamian writings, according to several contemporary interpretations. Some Nostradamians believe that either 1944 or 1945 will be the year of restoration.

27. "The desolated mountain of the Lord" may mean the Christians of Germany, persecuted by Nazi paganism, while "the sons of Judah have cried to God from the stranger land" (Germany) since the ruthless anti-Semitic campaign began on June 22, 1933.

28. "Ten times six moons and yet again six times ten moons have fed his (Hitler's) anger" indicate a period of persecution of ten lunar years (3540 days). Adolf Hitler was appointed Chancellor of the Reich on January 30, 1933, and his allotted 3540 days will be done on August 12, 1942—if this calculator has not erred.

29. Presumably "the great city" is Paris, whose destruction by fire is common to at least thirty prophecies,¹ nor were all these made by French mystics. St.

¹ Father Nectou, who had been a Jesuit and provincial for the order in Aquitaine before the suppression of the society in 1773 by Pope Clement XIV, is reported to have made many strange prophecies toward the end of the eighteenth century. He predicted a second French revolution, adding: "During this revolution, which will very likely be general and not confined to France, Paris will be de-

Odile, however, indicated that Paris would be spared "because of the blessed mountains and the devoted women, though everyone will have believed it doomed to disappear." You pay your twopence and take your choice here.

30. If No. 29 is Paris, "the great river" is the Seine.

31. The Nazis have divided France into two parts. Though the conquerors have seized three-fifths of the dazed and disorganized nation, even the unoccupied zone is, to quote Marshal Pétain himself, "a noose around the neck." Hitler holds the other end of the rope, giving it an occasional tug. Reunion is in the future.

32. If the near future brings a restoration of the French monarchy, it takes no clairvoyance to designate the most probable occupant of such a kingship. His photograph has appeared off and on in American newspapers and magazines for the last decade. Henry, Count of Paris, glove-fits the prophetic picture. He is young (thirty-three) and a scion of Europe's most famous royal line—the House of Bourbon. As a direct descendant of Hugh Capet, who ruled France almost a millennium ago; of St. Louis, of Henry IV, the Green Gallant, and great-great-grandson of Louis-Philippe,

stroyed so completely that twenty years afterwards, fathers, walking over its ruins with their children, the child will inquire what place that was. To which they will answer: 'My child, this was formerly a great city which God has destroyed on account of its crimes.' As when the fig-tree begins to sprout and produce leaves, it is a certain sign that the summer is near, so when England shall begin to wane in power, the destruction of Paris will be near at hand. This shall be as a sign, England shall, in her time, experience a more frightful revolution than that of France. It shall continue so long as to give time to France to recover her strength, and then she will help England to return to order and peace."

the slogan of this logical pretender is: "The heir of forty kings who, for a thousand years, ruled France." His home in exile is near Rabat, in Morocco. Furthermore, the well-informed *Pertinax* (André Geraud) wrote a year ago that emissaries of the Count of Paris had visited General Charles de Gaulle, Free French leader, in London, capital of the "isle of captivity." Perhaps he will "join the (British) lion to the white flower" of the French.

33. This fatalistic view of destiny is held by all who pretend to forecast the future. They believe that the future would be unknowable were it not contained in the present, since an individual (the Count of Paris, with the Count of Chambord's precept), by a decision of the free will, would be able forever to change the sequence of future history.

34. Perhaps "one sole pastor . . . in Celtic Gaul" will be St. Malachy's *Flos florum*, translating the Holy See to Avignon, where the popes lived for seventy years in the fourteenth century. At the same time, the new king might "terminate long contestations." On October 22, 1938, the Count of Paris counseled the French people that he "alone can act as umpire, and, aided by all Frenchmen, can remake France. If France rejects monarchy, she must choose between decay and party dictatorship. And what party can try dictatorship today? The forces of the Right and Left are equalized, and even within party folds there is strife."

35. "As head of the House of France and repository of royal traditions, I am firmly decided to work for the reconstruction of France and the restoration of that place in the world which my ancestors had known how to conquer for her," the Count of Paris pledged on

September 1, 1940, soon after his father's death.

36. Christendom taking the road back to true faith.

37. Three rulers will lead their peoples in a return to Christianity.

38. Ireland being Catholic already, the "two third-parts of a great people of the sea" could be either England and Scotland, or, more probably, Britain and America, becoming converted to the Roman faith.

39. A total of thirteen years and fifty-four days.

40. Ten lunar years (3540 days).

41. The devil is not dead, but very much alive—call him what you will: Antichrist, Tiamat, Ahriman or Beliar. Give him a number—666 or 616, depending on the authority of several fourth century manuscripts in Greek uncials. He will be a half-breed, a mongrel, a mestizo, a hybrid and, perhaps, a hippogriff. He is Adam's ancient enemy.

42. Fourteen years and two hundred days.

43. "And the cities of the nations fell"—The Revelation of St. John the Divine: XVI, 19.

44. Compare St. Malachy's *Gloria olivae*.

45. To separate the sheep and the goats, to distinguish between the good and the bad.

46. Gallia est omnis divisa in partes tres.

47. Et tu, Brute.

48. Exactly 1111 days.

49. Elijah and Enoch or Jesus and His brother, James?

50. This was where we came in.

These oracles of Orval originally were circulated as an ancient prophecy which had been printed at Luxem-

bourg in 1544 as "Certain previsions revealed by God to a solitary, for the consolation of the Children of God." They were ascribed to "Philip Olivarius," who, according to tradition, was a monk. A copy of this booklet was supposed to have been preserved in the neighboring Abbey of Orval, and made public there in 1793. The complete work, of which only a part had been preserved by copying portions of it, no longer is to be found, though it possibly may lie tucked away among the musty and forgotten volumes of some European library.

There are several indications that these previsions were familiar quite some time before the outbreak of the French Revolution, in 1789, and that, whatever its origin, the text at least was known to have been in existence at the monastery before that date.

Though Monsignor Louis Rossat, Bishop of Verdun, on February 6, 1849, called the Orval oracle a fake, it was adduced even then that transcribed texts were current in 1828. The prophecy's accuracy as to history a score of years after 1828 seems obvious to impartial readers. This ecclesiastical denunciation brought a counterblast in the following year (1850) from a prelate higher in the hierarchy—Cardinal Donnet, Archbishop of Bordeaux, who voiced his belief in the authenticity of the prophecy.

Another cleric who became interested in these previsions was Father Torné-Chavigny, indefatigable annotator of the *Nostradamus Centuries*, who was able to show conclusively that his soothsaying hero had retired for quite some time somewhat before 1544 into the Abbey of Orval. There the lonesome, solitary Provençal

physician had followed the ascetic Cistercian rule, which included matin-singing at 2 A.M. That Dr. Nostradamus had begun his poring into the past and peering into the future while in his cell at Orval appeared quite probable, according to Father Torné-Chavigny.

The disputed previsions were re-examined by the Reverend Philip H. Dunand, writing in the *Revue du Clergé Français* in 1895. He found that Dom Mathias Ronveaux, an Orval monk, who had been cloistered in the monastery a score of years before its secularization in 1794, had known of prophetic writings kept among the abbey's muniments. Father Dunand also found that this prophecy was known, read and commented upon in Lorraine in 1784 and 1785, and that after 1793 copies existed in France, Austria and at Madrid and St. Petersburg. That is fairly wide distribution for a document alleged to have been forged in the eighteen-thirties!

Stanislas de Guaita, a gifted occultist, sifted the evidence once more in 1897. He reached the conclusion that the previsions were the work of Gilles d'Orval, a noteworthy historian, who dwelt in the abbey in the first half of the thirteenth century.

In writing to King Henry II of France on his system of reckoning the calendar years, Nostradamus said specifically: "I hold that the sacred Scriptures take them (the years) to be solar." Orval's calendographer, on the other hand, bases his chronicle of the future on lunar months and cycles. It is worth while recalling that before the Reformation, the new moons of the calendar were indicated by lunar cycles. Gilles d'Orval wrote before the Reformation. On the basis of this internal

evidence, M. de Guaita's conclusions appear quite plausible.

Gilles d'Orval was born in the province of Liège, probably in the capital city itself, at the end of the twelfth century. S. Bormans, who wrote the monkish chronicler's life for the "Biographie Nationale," published by the Royal Academy of Belgium, believed that his subject's family name was Nonet or Nonèce. Brother Gilles took his vows as a Cistercian at Orval about 1247 and was appointed librarian for the monastery, which had an important collection of old manuscripts.

He transcribed many documents, including the chants of St. Hubert, the works of Sigebert de Gembloux and Renier de St. Laurent and, most surprisingly, a biography of St. Odile. His original manuscript is in the archives of the theological seminary at Luxembourg. It has been published with careful annotations in Heller's "Monumenta Germaniae Historica," Vol. XXV.

About eight miles southeast of the little frontier town of Florenville, near the Franco-Belgian border, is the ruined Abbey of Orval (Latin, Aurea Vallis; German, Gueldenthal). Fairly extensive remains include a Romanesque chapel and church. It was founded in 1071 by Benedictines from Calabria, who left in 1110 to be succeeded by Canons Regular. These were replaced in 1132 by Cistercians from the newly founded monastery of Tre Fontane, in Italy. Their first abbot, Constantine, had been a disciple of St. Bernard of Clairvaux, St. Malachy's friend. After fourteen years' rule, Abbot Constantine died in an aura of holiness.

Because of the industry and frugality of the monks, and the competent management of its abbots, Orval became exceptionally wealthy, justifying literally its name of "Golden Valley." In 1750, it owned no less than 300 towns, villages, and manors, and had an annual income of 1,200,000 livres.

Under the leadership of able abbots, its discipline always was flourishing, with the exception of a short period toward the end of the sixteenth and the beginning of the seventeenth century, when the storms of the Reformation raged in The Netherlands. Abbot Bernard de Montgaillard (1605-1628), famous for his piety and learning, restored the decaying discipline by drawing up new rules for the monastery. After a short interruption during the Thirty Years' War, the reform which Abbot Bernard had introduced was carried out by his successors.

The abbey and its church fell a prey to the ravages of the French Revolutionaries in 1794. They spent ten days in its pillage. Orval's Cistercians were famous iron-masters and locksmiths. Unfortunately, they left behind no key to their prophecy. It is to be hoped that this chapter has supplied one.

IV

Mother Shipton's Prophecy

NEAR the Yorkshire village of Clifton, a mile outside northern England's ecclesiastical capital of York, stands a tombstone bearing this epitaph in doggerel:

Here lyes she who never ly'd,
Whose skill often has been try'd,
Her prophecies shall still survive,
And ever keep her name alive.

The monument marks the putative grave of Mother Shipton, the legendary witch and pythoness of Tudor times, whose doggerel for centuries has been grist for the occultist's mill. This remarkable woman, who is assumed to be the progenitress of Punch, foretold the death of Cardinal Wolsey and the invention of the steam engine. She predicted the discovery of Australia and told of a nobleman (Sir Walter Raleigh) who would bring potatoes and tobacco to England. Mother Shipton also foresaw the invention of steel steamships, automobiles, telegraph and radio, aircraft, submarines, tunnels and motion pictures.

There are quite a few anecdotes recounted about Mother Shipton's exploits, but it is uncertain if many authentic facts concerning this weird sister are known.

There are no doubts, however, regarding her Pythian sayings, since many were fulfilled during her life and in the years thereafter.

One of Mother Shipton's prophetic rhymes pertains to America and England only:

Over a wild and stormy sea
Shall a noble (Sir Walter Raleigh) sail,
Who to find will not fail
A new and fair countree,
From whence he will bring
An herb (tobacco) and a root (potato)
That all men shall suit,
And please both the plowman and king,
And let them take no more than measure;
Both shall have the even pleasure
In the belly and the brain.

Tobacco didn't please a king, though a great queen smoked occasionally.

The introduction of tobacco to England has been ascribed variously to Sir John Hawkins, Sir Francis Drake, Sir Walter Raleigh and Ralph Lane, Governor of Virginia. Writing on "The Early History of Tobacco" in *The Quarterly Review* for July, 1913, Charles Singer summarized: "It was not until July 28, 1586 (fifteen years after Mother Shipton's death), that Francis Drake, with Governor Lane and Walter Raleigh on board, brought to England the first tobacco that reached this country."

It is Raleigh, however, who has come down in history as Milady Nicotine's favorite swain. Schoolboys know how he introduced pipe-smoking in Queen Elizabeth's court, also showing her how tobacco smoke could be

weighed. The freebooting knight's high position and social precept popularized smoking even among conservative lords. At the celebrated Mermaid Tavern, Sir Walter initiated Ben Jonson, Shakespeare, Bacon, Selden, Beaumont and Fletcher into the art of using what Rare Ben described as "the most soothing, sovereign and precious weed that ever our dear mother earth tendered to the use of man."

Another story tells how Sir Walter, writing in his study and puffing his pipe, was doused with a pail of water by his manservant, who feared that there must be fire where there was so much smoke. Raleigh brought wrath upon his own head for smoking at the Earl of Essex's execution and also was criticized for his lack of manners in smoking while on his own march from the Tower of London to the scaffold in Old Palace Yard, Westminster.

It was Raleigh's bitter enemy, King James I, "the wisest fool in Christendom," who, in his *Counterblaste to Tobacco*, fixed it in the public mind that Virginia's discovery and the appearance of its soothing herb in England were simultaneous events. King James referred to smoking as a "vile, barbarous custom brought in by a father so generally hated" (Raleigh). Eventually, Sir Walter fell the victim of black Stuart spite, but the following anonymous quatrain shows that public opinion was on Raleigh's side:

Sir Walter Raleigh! name of worth,
How sweet for thee to know,
King James, who never smoked on earth,
Is smoking down below.

Potatoes first were introduced into England and Ireland from Raleigh's Virginia colony (Roanoke Island, North Carolina), planted in 1584.

Mother Shipton seems not to have gone far afield in predicting our modern inventions and the agonies of our times:

Carriages without horses shall go,
Disaster fill the world with woe.

Automobiles and the accidents they leave in their wake.

In London, Primrose Hill shall be;
Its center hold a bishop's see.

Westminster, regarded today as the center of the British Empire, includes Primrose Hill. In 1540 it became a city, with the establishment of the diocese of Westminster, which was to last only a decade. Its only bishop was Thomas Thirlby, 1540-1550. By the reign of Elizabeth, the line of houses from London to Westminster via the Strand was continuous.

Around the earth thoughts shall fly
In the twinkling of an eye;

A strong suggestion of the telegraph, telephone and radio.

And waters shall great wonders do—
How strange, and yet it shall come true;
Thro' tow'ring hills proud man shall ride
No horse or ass be at his side.

Mother Shipton, her adherents believe, was pointing directly to hydroelectric power, the railways and tunnels.

Beneath the water men shall walk,
Shall ride, shall sleep, shall even talk;
and in the air men shall be seen
in white, in black, as well as green.

Submarines, diving suits and bells and airships and
airplanes are indicated.

A great man then shall come and go
For prophecy declares it so.

Possibly a new Messiah from the Near East. The flags
of Syria and Iraq are composed of horizontal bars of
green, white and black (see above).

Iron in the water shall float
As easy as a wooden boat.

Iron ships with wooden men instead of wooden ships
with iron men.

Gold shall be found in stream or stone
In a land that's not now known.

That is taken to foretell the Australian gold rush to
Ballarat and Bendigo in 1851.

Water and fire shall more wonders do,
and England at last shall admit a Jew,
The Jew that once was held in scorn
Shall of a Christian then be born.

The first line predicts the steam engine, while the next
three are presumed to refer to Benjamin Disraeli, Brit-
ain's Empire-building Prime Minister in 1868-1869 and
again from 1873 to 1880, whose parents were Jewish,
but the entire family became Christians in 1817, all the
children being baptized along with their parents.

A house of glass shall come to pass
in England—but Alas, Alas!

Mother Shipton appears to have foreseen the Crystal Palace, the central attraction at the Great Exhibition of London in 1851. It was destroyed by fire in 1938, the year Chamberlain paid Hitler with a blank Czech.

A war shall follow with the work
Where dwells the pagan and the Turk;

Three years after the Crystal Palace gave the world “ohs” and “ahs,” the two-year Crimean War began, Russia making war upon Turkey, but Britain, France and Sardinia helped the Ottomans. After witnessing the Crimean imbroglio in her crystal ball, Mother Shipton peered across the ocean to see America’s War Between the States:

The States will lock in fiercest strife,
and seek to take each other’s life,
When North shall thus divide the South,
An eagle shall build in the lion’s mouth;
Then tax and blood and cruel war
Shall come to every humble door.

The American eagle succeeds the British lion in hegemony over the Western Hemisphere and unity is attained only after a disastrous and costly civil war. The following prophecy seems to be seeing its fulfillment now:

Three times shall lovely, sunny France
Be led to play a bloody dance.
Before her people shall be free,
Three tyrant rulers shall she see;
Three times the people rule alone,

Three times the people's hope is gone;
Three rulers in succession see,
Each sprung from different dynasty.
Then, when the fiercest fight is done,
England and France shall be as one.

Who shall say that Mother Shipton's predictions, quoted above, have not been fulfilled by the French Revolutionary-Napoleonic cycle of war, the First World War and the current conflict? Could not the three tyrant rulers have been Louis XIV, Napoleon and Hitler? It seems a possibility. The revolutions of 1789, 1848 and 1870 have borne out the part of the prophecy which says: "Three times the people rule alone, three times the people's hope is gone."

The First, Second and Third Republics were usurped by Napoleons I and III and by Marshal Pétain, the Bonapartist. These usurpations destroyed France's constitutional freedom. The three different dynasties were Bourbon (Louis XIV), Bonaparte (Napoleon) and Schicklgruber (Hitler). That after "the fiercest fight is done, England and France shall be as one" was foreshadowed by Prime Minister Winston Churchill, before France collapsed in June, 1940, when he suggested a union with Britain. France scorned the offer then, but Mr. Churchill since has promised that after winning the war, Britain will free France and all other nations ground under the Hitlerian heel.

The British olive then shall twine
In marriage with the German vine.

The Prophecy of Mainz, at least a century old, declared: "William, second of the name, will have been

the last King of Prussia (Kaiser Wilhelm II). He shall have no other successors, but a King of Poland, a King of Hanover and a King of Saxony." Now the Hanoverian house is the Guelphic family while the Saxon rulers were surnamed Wettin. Until their British royal kinsfolk adopted the style and title of Windsor during the First World War, their surname was Guelph-Wettin!

Men walk beneath and over streams—
Fulfilled shall be our strangest dreams.

Some protagonists of Herculean engineering believe that Mother Shipton here has predicted the building of the proposed tunnel under the English Channel. The Thames already has been bridged and bored under. Not all of Mother Shipton's prophecy foresees trouble:

The fiery year as soon as o'er,
Peace shall then be as before;
Plenty everywhere be found,
And men with swords shall plow the ground.

That seems to predict a time of peace and plenty after this war is over. The prophets Isaiah (II, 4) and Micah (IV, 3) made it: "and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

All England's sons shall plow the land,
Shall oft be seen with book in hand.
Learning shall so ebb and flow,
The poor shall now most wisdom know.

England already is growing crops on every available plot of land. Lawns and parks have been turned over to

agriculture. Almost all men in England, and most women, too, have some home guard or other military assignment in addition to their regular work, and quite probably these carry military orders and drill regulations with them and refer to them during spare moments. Opinions differ as to the beast who appears from the abyss in the next stanza. Some believe that this refers to Hitler; others say it marks the veritable Antichrist:

An ape shall appear in a leap year,
That shall put all womankind in fear;
And Adam's make shall be disputed;
And Roman faith shall be uprooted.

The next group may presage a cosmoplastic earthquake or a change in the location of the earth's poles, as other prophecies have foretold:

Water shall wind where corn doth grow;
Corn shall be where water doth flow,
Great houses stand with far-flung vale,
All covered o'er with snow and hail.

The British Isles, though in the latitude of Labrador, enjoy warmer winter temperatures because of the Gulf Stream and North Atlantic Drift. Were these oceanic currents to be diverted permanently by some geodynamic force, Britain's climatic conditions would be altered profoundly.

The time will come when seas of blood,
Shall mingle with a greater flood.
Great noise there shall be heard, great shouts and
cries,
And seas shall thunder louder than the skies;
Then shall three lions fight with three, and bring
Joy to the people, and honor to the King.

England's royal arms are three passant lions of gold on a red shield. Possibly the three the British lion fights are Germany, Italy and Japan. The outcome predicted by Mother Shipton would not follow the Berlin-Rome-Tokyo Axis pattern. She also appears to have had a clear vision of this generation, prophesying:

And now a word in uncouth rhyme
Of what shall be in future time;
For in these wondrous, far-off days
The women shall adopt a craze
To dress like men and trousers wear,
And cut off all their locks of hair
They'll ride astride with brazen brow,
As witches do on broomsticks now.
Then love shall die and marriage cease
And nations wane as babes decrease.
And wives shall fondle cats and dogs
And men live much the same as hogs,
Just for food and lust.

There Mrs. Shipton foresaw women leaning toward masculinity, shingle-bobbing their hair, discarding their sidesaddles, losing interest in their homes and preferring Poms and Pokes to prams.

Mother Shipton may have dated her prophecies in time by associating them with inventive progress. It is possible that she placed the First World War accurately by predicting it as coming in the same generation with the moving picture, submarine and airplane:

When pictures look alive, with movements free,
When ships, like fishes, swim beneath the sea,
When men, outstripping birds, can soar the sky,
Then half the world, deep-drenched in blood, shall
die.

In March, 1936, Hitler ordered the German Army to occupy the Rhineland, a territory demilitarized under the Versailles Treaty and the Locarno pact of 1925. The German war machine was only partly prepared. Prompt action instead of vapid talk on the part of the erstwhile Allies might have ended treaty breaking there and then—even might have toppled the brazen Hitler from his clay feet. Compared with the sacrifices imposed through later Nazi aggressions, the cost of intervention in the Rhineland would have been trivial, but at one of history's greatest crises, the British and French Governments merely stumbled and bumbled, doing nothing in the long run. Here is Mother Shipton's warning to London and Paris:

In nineteen hundred thirty-six,
Build houses light with straw and sticks,
For then shall mighty wars be planned,
And fire and sword shall sweep the land.

Yet, Hitler's attempt to dominate the world will fail and the end of the twentieth century may see the end of the old order of hatred and the beginning of a new era for mankind:

But those who live the century through
In fear and trembling this shall do:
Flee to the mountains and the dens,
To bog and forest and wild fens—
For storms shall rage and oceans roar
When Gabriel stands on sea and shore;
And as he blows his wondrous horn,
Old worlds shall die and new be born.

Thus ends England's ancient prediction, which dates from the sixteenth century, so far as it can be checked.

Furthermore, it is estimated generally that Mother Shipton's prophecy concluded with the close of the twentieth century. Whether the arrival of the next chiliad means the destruction of the world, as predicted in the Apocalypse of St. John, or the ushering in of the promised Millennium is not at all clear, though the latter seems to be the view more acceptable to wishful-thinking mystagogues.

Mother Shipton's prophecy would be more convincing if doubts had not been voiced as to her veritable existence. In the Yorkshire countryside it is said that she lived to an extraordinary old age, that during her lifetime she was believed to be a witch, but that all who knew her paid her high regard. The earliest known reference to her is contained in an anonymous pamphlet published at London in 1641: "The Prophecies of Mother Shipton in the Raigne of King Henry VIIIth, Foretelling the Death of Cardinall Wolsey, the Lord Percy, and Others, as Also What Should Happen in Insuing Times."

Even if this ancient prediction had not been composed before 1641, it still would bulk importantly. William Lilly, celebrated English astrologer (1602-1681), quoted eighteen of Mother Shipton's predictions in his "Collection of Ancient and Moderne Prophecies," published in 1645, declaring that sixteen already had been fulfilled. In the reign of Charles II, Richard Head wrote her "Life and Death," representing her as a daughter of the Devil. An anonymous broadside of 1686 says that Mother Shipton was born at Knaresborough, Yorkshire, in 1488 and died in 1561, her maiden name having been Ursula Southill.

The standard modern authority is William Henry Harrison, whose *Mother Shipton Investigated* was published in 1881 after careful examination of all Shiptoniana in the British Museum. Harrison acclaimed Mother Shipton's spontaneous second sight, manifested in her prophecy relating to Cardinal Wolsey's arrest on a charge of high treason in 1530.

When Cardinal Wolsey intended to remove his residence to York [Harrison related], she announced that he would never reach the city. The Cardinal sent three lords of his retinue in disguise, to inquire whether she had made such a prediction, and to threaten her if she persisted in it. She was then living in a village called Dring Houses, a mile to the west of the city [York]. The retainers, led by a guide named Beasly, knocked at the door.

"Come in, Mr. Beasly, and the three noble lords with you," said Mother Shipton. She then treated them civilly by setting oatcakes and ale before them.

"You gave out," said they, "the Cardinal should never see York."

"No," she replied, "I said he might see it, but never come to it."

They responded: "When he does come he'll surely burn thee."

"If this burn," said the Reverend Mother, "so shall I."

She then cast her linen handkerchief into the fire, allowed it to remain in the flames a quarter of an hour, and took it out unsinged.

One of her awe-stricken visitors then asked what she thought of him. She answered, "The time will come, lord, when you shall be as low as I am, and that is low indeed."

This was judged to be verified when Thomas Lord Cromwell was beheaded.

Cardinal Wolsey, on his arrival at Cawood, ascended the castle tower, and while viewing York, eight miles off, vowed he would burn the witch when he reached there,

but ere he descended the stairs, a message from the King demanded his presence forthwith, and while on his journey to London he was taken ill and died at Leicester [November 29, 1530].

Many similar prophetic anecdotes are attributed to Mother Shipton, particularly in the North of England. Were only a third of them verifiable, the Tudor pythoness still would rank as the most remarkable seeress in England, that home of many Merlins. Unhappily, her very existence came to be doubted because of the proven forgeries which have been foisted upon her by cruel hoaxers, notably the doggerel ascribed to her which was published in 1862, prophesying the end of the world in 1881. This was shown to be an impractical joke perpetrated by one Charles Hindley, though it was accepted widely by the ignorant and caused a panic at Yeovil, Somerset, in 1879 and widespread alarm in 1881.

Occultists now have cut through the surrounding figments of legend to reach the kernel—that Mother Shipton has a firm foundation in fact—and they agree with Lilly's verdict:

“Mother Shipton's prophecy was never questioned either for its verity or antiquity: the North of England hath many more of hers.”

Heinrich Heine's Hunch

HENRICH HEINE, German poet and wit, from his self-imposed exile at Paris, published in 1834 his essays on German religion and philosophies. Later, this discourse was put into book form as *Über Deutschland*, an attempt to interpret Germany's rising Kultur to Frenchmen. Near the conclusion of this book appear prophetic paragraphs which some commentators have interpreted as foreshadowing the destruction of Christianity in Germany, the Nazified cults of the old pagan gods and the advent of Adolf Hitler:

Devotees of Kant who will come into power will set aside all reverence . . . and will destroy pitilessly the foundations of our European order to exterminate all remaining roots into the past with sword and ax. Armed henchmen of Fichte will appear on the stage, not to be curbed in their frenetic will by fear or self-preservation; for, living in the mind, they defy matter, as did the early Christians, who could not be curbed by torture or by delights of the fleshpots. . . .

More terrifying than all others will be the natural philosophers, who will take a motivating part in the German revolution and will arrogate to themselves the task of annihilation. Though the Kantian's hand will strike with a firm and well-directed thrust, his heart will be unmoved by any traditional reverence. The Fichtian will face every peril courageously, because in reality danger does not

even exist for him. The natural philosopher will be fearful because he will call to his side the primitive powers of Nature, because he can summon the devilish forces of old German pantheism, and because he thus will awaken in himself that martial fury which we find in the ancient Germans, and which does not fight to destroy or to win, but for sheer love of battle.

Christianity—and this is its fairest merit—has allayed to a certain extent the brutish warrior ardor of the Germanic race, but it could not moderate that savagery entirely. When once the Cross, that restraining talisman, falls to pieces, the long-smouldering ferocity of ancient warriors will blaze up again, that frenzied berserker rage whereof Northern poets have spoken and sung so much. The wooden talisman is moldering with decay and the day will come when it will crumble and disintegrate pathetically. Then the old stone gods will brush the dust of a thousand years from their statues to descend from their ruined pedestals and Thor will leap into life and dash down his gigantic hammer upon the Gothic cathedrals, smashing them into a thousand fragments. . . .

When you hear the thumping of feet and the clangor of arms, you neighbors' children, be you on your guard; you Frenchmen, do not mix into these affairs which we are carrying on at home in Germany, it might bode ill for you. Beware feeding the fires, beware putting them out; the flames would sear your fingers. Do not smile at the fantasy of one who foresees in the realm of reality the same outburst of revolution which has taken place in the seat of the intellect. Thought always precedes deeds even as lightning foreruns thunder. German thunder is of true Germanic character; it is not very nimble, but rumbles along ponderously. Yet, it will come and when you hear a crashing such as never before has been heard in the world's history, then know that the German thunderbolt has fallen at last. At this turmoil the eagle will drop dead from the skies and the lions in the farthest wastes of

Africa will bite their tails and crawl into their royal lairs.

A drama will be performed in Germany which will make the French Revolution seem a dainty idyll. Now everything is quiet; and though here and there some few men create a little stir, do not imagine these to be the real actors in the piece. They are only little mongrels chasing one another around the ring . . . until the foreordained hour when a troop of mercenaries appears to fight for life and death. Doubt it not; the time will come.

Stumbling onto the foregoing passages, written more than a century ago, almost any reader senses the eerie prescience behind this prophetic declamation. Time after time in Heine's writings, both poetic and prose, there are encountered such remarks of clairsentient glibness and elastic meaning in his brilliant analyses of the eighteenth and nineteenth centuries' enmeshed cultural movements.

Writing in the October, 1941, issue of the American Psychological Association's *Journal of Abnormal and Social Psychology*, Frederick Wyatt of Harvard University says:

One's immediate reaction is likely to be that of bafflement, with a touch of bewildered delight. One feels a certain consternation as well as awe at the mysterious laws which direct the connection of the present with the past and at Heine's apparent skill in divining these laws.

Upon closer inspection we begin to feel doubtful whether this passage really means what at first we think it means. Because the content of the prediction is shrouded by metaphoric speech and grandiose images, it is difficult to draw the line between symbolism and facts. . . . The question is: *Does* Heine refer to present or historical events; in other words, is his a "successful" prediction, and, if so, to which extent? . . .

Why is it that we take a passage in a hundred-year-old book bearing some resemblance to present events for a prediction of these events?

On the objective side this credulity has to do with the exalted generality characteristic of all prophecy. On the subjective side it is due to a natural proneness on our part to projection. We are especially apt to project if the stimulating document shows some similarity with circumstances of great emotional import for us. This psychological state is reinforced by the peculiar mystification which a case of seemingly "successful" prediction over a long span of time produces.

The problem of Heine's prediction presents itself now in this way: A passage in one of his essays draws from certain elements in German philosophy conclusions regarding the form of the Liberal revolution, the coming of which is taken for granted. Reading this passage now, we are struck by the idea that Heine, writing 110 years ago, was able to predict successfully the political events in Germany leading up to the present war. This we do because of subjective psychological reasons and because of the "prophetic" character of the document. What actually happens is that *we ourselves* establish the predictive relationship between Heine's statements and present events on the basis of structural similarities, consequently taking the statement for a "successful" prediction. . . .

And yet, dubious as the prophecy may be, what attracts us is not only the forecast, but also the comprehension of national traits upon which the prophecy is founded. *What* will happen, according to Heine, can be discarded as a prediction. The elaboration of *how* it will happen, on the other hand, betrays an insight which in itself offers a psychological problem. . . .

If we abstract the psychological content of Heine's prediction, it will approximately amount to the following statement: Romanticism has brought out again among the Germans the tendency to indulge in a world of grandiose

dreams, to withdraw from unpleasant realities into the fantasy of an idolized past, and subsequently to impose the standards of the latter upon the present; to be fascinated by the strong, the primitive, the extravagant, the forceful, and to lean toward the destruction of existing forms of humanization and toward the abandonment of the restraining power of self-critical reason. German philosophy contributes, furthermore, its tendency to abstractness and systematism, and extremism and inflexibility of thought, and, underlying all this, the faint reminder of the "demonic forces of nature." If these conditions—it would be concluded—should develop further at the same time that pressure from outside, political or otherwise, still obtains, the present dreaminess and pliability of the Germans may come to an outbreak which through the impact of boundless emotionality and of abstract doctrinairism may easily be carried into terrific dimensions.

What psychological truth there is in Heine's prediction is borne by an intuitive understanding of certain national trends on the basis of personal experience. . . . For our purposes it may be assumed that rich personal experience as well as a certain contrariety of feelings enabled Heine to understand through empathy some of the potentialities of the German mind, and to predict the possibility of their future realization. . . .

It is noteworthy [Mr. Wyatt concludes] that the understanding of present currents will allow for the "successful" prediction of the psychological constituents of the later event much better than for that of its objective aspects. Heine's prediction provides an example. . . .

The psychological potentialities may be recognized long before they manifest themselves, but such a prediction can scarcely afford to be specific about the time and the circumstances of their manifestation. . . . Yet his comprehension of certain potentialities in the German mind, though not even in the focus of his own attention,

was still deep enough to make his vision in this one respect a successful prediction.

Another and even more successful prediction by this great German poet, Jewish in his birth, was contained in an article written at Paris in June, 1842:

When revolution starts spreading around the world, we shall witness the advent of the most frightful of all foemen who ever set out to fight against the established way of life. This opponent has not appeared as yet, but will arise under the name "fascism," and will be the most competent enemy who ever has countermarched against the existing order.

War will be only the first scene in the titanic drama and will be just a curtain-raiser. The second act will be the European revolution and world revolution, the gigantic conflict between those who have and those who lack.

The future tells us of cruelties, of blood, of atheism and of vast intrigue and plotting. I warn our grandchildren to come into the world with shoulders and backs padded heavily. It well may be that the ancient belief of absolutist tyranny will step out upon the world's stage once again, this time in new attire, with new warcries and shibboleths.

In the first of the above three paragraphs, written a century ago, Heine has coined for his own prophetic purpose the term for Italy's postwar politico-social movement which held its first meeting as the Fascist Party in March, 1919, with less than a hundred people present. Fascism is derived from the Latin word *fascēs*, meaning the bundle of rods used by the old Roman lictors as a symbol of authority and, perhaps, of their ability to flog. Fascism has grown from the twentieth century's *Duce ex-machina*, Adolf Schicklgruber's me-

chanical Man Friday, and every other day of the week, for that matter—Benito (Call-Me-Frankenstein) Mussolini.

Will fascism come in America, too, as Heine apparently foretold? Take the testimony of the late unlamented Huey (Call-Me-Kingfish) Long, who once wisecracked: "Sure we'll have fascism in this country, but we'll call it anti-fascism!" Such a typically fascist technique has fooled all of the people some of the time almost everywhere.

Heinrich Heine was born at Düsseldorf on December 13, 1797, St. Odile's day, let the astrologous note. Like Nostradamus, whose birthday was the next day, December 14, Heine was of Jewish parentage. After leaving school, the youth was sent to Hamburg, where his wealthy uncle, Salomon Heine, set him up in business, but the budding poet proved himself inept in trade, went bankrupt, then, still with his uncle's backing, studied law at the universities of Bonn, Göttingen, and Berlin, where he published his first book, a volume of poems, in 1822.

During his student years, 1819 to 1824, Heine sprouted lyrical genius under the stimulus of unhappy love affairs with Amalie Heine, his cousin, and, after her marriage, with her sister, Therese. He lived at Göttingen from 1823 to 1825, when he took his degree and embraced Christianity. Two tragedies, *Almanzor* and *Radclif*, were published in 1823. Although they contained some of his most familiar poems incorporated later in his *Book of Songs*, they were appreciated only by a select few.

However, with the huge success of his two volumes

of *Pictures of Travel*, he determined to devote himself to literature. These works, subtitled *The Journey in the Harz Mountains* (1826) and *The North Sea—Buch le Grand* (1827), ridiculed the weaknesses of the social, political and literary life of the times. His *Book of Songs* (1827) made him the most widely read author in Germany, though much of his popularity was owed to a studied and facile imitation of current ballads.

From 1827 to 1831, Heine lived partly in Munich, where he edited *Political Annals* with Lindner, and partly in Berlin. A visit to London and a journey to Italy supplied him with the background for more *Pictures of Travel*—*Journey from Munich to Genoa* and *The Baths of Lucca*, in 1830, and *The City of Lucca* and *English Fragments* in 1831.

Like most young literati of the year of reform, Heine was stirred by France's July Revolution of 1830. His *Kahldorf on the Aristocracy* (1831) was so democratic in its utterances that he deemed it prudent to leave Germany, so he removed in that year to Paris, where he lived, with brief interruptions, until his death. Disappointed and embittered by the treatment meted out to him in his native land, Heine only twice, in 1843 and 1844, revisited Germany.

Heine was identified intimately with the "Young Germany" literary coterie and when, in 1835, the Government suppressed the activities of this movement, he was included in the proscription. This interfered with his writing ambitions, but Uncle Salomon did not withdraw his support. From 1836 to 1848, Heine also received a pension of approximately \$1,000 annually from King Louis-Philippe's secret fund. In 1834 Heine

became intimate with a French girl, Eugénie Mirat, who mesmerized him with her earthy charms, according to one biographer. He married her in 1841, and about time, too.

During the earlier phase of his exile in Paris, Heine's principal activities were journalistic. He sent articles on French life, letters and the arts to German newspapers. These efforts were followed by four volumes, entitled *The Salon* (1834-1840) which, however, comprise much more than mere art criticism; indeed, the principal content is the study of Germany's religion and philosophies from which his hunchy prevision has been extracted. The later volumes of this series include principally short stories such as "The Rabbi of Bacherach."

A later collection (1854) bore the title *Lutetia*. In *The Romantic School*, published in 1836, Heine criticized with cyanhydric virulence the literary movement whence he himself had sprung, while in *Ludwig Börne* (1840) he poured more prussic acid upon his friend and fellow-fighter in the ranks of "Young Germany."

In 1844 he came forward with two volumes of *New Poems*, and a satire, *Germany: A Winter's Tale*. These were followed, in 1847, by *Atta Troll*, usually regarded as his finest sustained epic, and in 1851 by the collection of poems entitled *Romanzero*, but in 1845 Heine fell a victim of creeping paralysis, which from the spring of 1848 until his death at Paris on February 7, 1856, virtually kept him bedridden.

Despite his suffering, he retained his mental vigor and poetic freshness, as is displayed in his wonderful

Last Poems and Thoughts, published posthumously in 1869. Indeed, it might be said that in his later years Heine experienced a sort of regenerating spirituality which to himself was linked in some mystical manner with the romantic homage of Camille Selden, the young poetess known as *La Mouche* ("The Fly").

Heine's position among nineteenth century Germany's lyric poets has been influenced by factors difficult to define, but other than literary. His personal characteristics have been an obstacle to appreciation by his own countrymen, while his private life yields few incidents evoking admiring sympathy. However, *The Book of Songs* incontestably is the greatest, as it has been the most popular, compilation of nineteenth century German poetry.

At times Heine's poems seem to lack the suggestive lyricism of Eichendorff, Mörike or even Goethe; and only too frequently he vitiates by an ill-timed gibe or saturnine twist the effect of the purest lyric. On the other hand, Heine is free from the sketchy and beclouded sentimentality into which German poetry falls all too easily; his imagery is plastic and his metaphors startling almost to the point of becoming paradoxical.

As a writer of prose, Heine's claims also are great; the style, possibly shaped partly after that of his French compeers, forms the greatest possible contrast to the floundering German prose of the first half of the nineteenth century. Heine had begun as a Romanticist, but he became the guiding light of that coterie of writers which was antithetical and negative to Romanticism—"Young Germany." Heine's literary credo is set forth

in *Contributions to the History of Recent Belles-Lettres in Germany*.

It was the tragedy of Heine's intellectual life to belong to an age of transition, with its attendant discord. An exile from his fatherland, he remained, also, as a poet, a spiritual exile from that romantic world from which he elicited his purest inspiration.

On May 10, 1933, Heinrich Heine's works were proscribed as non-Aryan by that prophet of Nordic superiority, Adolf Schicklgruber, who is neither tall, nor blond, nor blue-eyed, whose features are more Slavic than Teutonic. Heine's books were tossed onto the flaming pyre of Loki, the personification of fire as a destructive agent. Loki is beautiful, but cunning and malignant, and swears friendship with the gods to ruin them and the world.

In Nordic mythology it is Loki himself who steers Naglfar, the horrible vessel filled with the "Sons of Destruction," just as Hitler runs the German ship of state with Nazi despoilers. Naglfar means "ship made of dead men's nails" and the terrifying craft is loaded with corpses, with a crew of wolves. Loki's offspring are the grim wolf Fenriz, who rages through the world with open jaws; the grisly Midgarth Serpent, which rises from the foaming seas, poisoning the air and water, and Hel herself, described as sheer evil, care being her bed, hunger her dish and starvation her knife.

Just a century before his books were burned by Loki's heir, Heine saw "The old stone gods" brushing "the dust of a thousand years from their statues to descend from their ruined pedestals." Before the in-

evitable twilight of these same pagan gods, Thor yet may "leap into life and dash down his gigantic hammer upon the Gothic cathedrals, smashing them into a thousand fragments."

VI

The Great Stone Fake

WHERE were you at noon on September 16, 1936? Remember that date well; it may have been the end of the world or the beginning of a new era.

For nearly a century, seers, astrologers, psephomancers, sphingolaters, and eschatologists had proclaimed that day one of importance on which anything might have happened. There may have been some minor quibbles over the exact moment because of daylight saving time, but all were agreed that by midday, at the latest, the worst or the best had come and gone.

Perhaps something untoward did happen. Only the crystal balls, the stars, the stony pyramids, the Sphinx and a mysterious Messer 666 (or is it 616?) knew.

In Egypt, near Giza, the Great Pyramid of Cheops, the cause of all the excitement, was the cynosure for penetrating eyes. Three hundred feet distant the Great Sphinx (symbol of eternal silence), with Pharaonic head and leonine body, ran true to form. Guarding the pyramids, the androcephalous monster smiled inscrutably, but said nothing.

The pyramids were objects of mysterious veneration even in the land of their origin. Their petrified antiquity and megalithic splendor imparted to them a timeless glory which, coruscating down the lingering, sul-

len centuries, endures with undimmed luster until tomorrow.

"A great enchantment rests on this place from the beginning of time" was the expressed opinion of the Egyptians themselves, forty centuries ago, regarding the plateau of the pyramids. As the gazetteer says, the Pyramid of Cheops is near Giza, on the Nile, in Egypt. Travelers have been mesmerized by its vast and awe-inspiring bulk since those ever-curious Greeks visited the Nile Valley. The late James Henry Breasted, director of the Oriental Institute at the University of Chicago, estimated that the greatest stone structure ever erected by ancient man was begun about 2885 B.C.

There are approximately forty pyramids in a sixty-mile stretch of the Nile Valley, but that of Cheops is the largest and most mysterious of all. These monumental burial places of the rulers of early dynastic Egypt are the residences of the royal dead, titanic tombs each designed for a single burial. Khufu or Cheops, to use his more common Greek name, decreed the building of the Great Pyramid, the only one of the Seven Wonders of the ancient world still extant and the most stupendous work of human hands, though still unfinished, according to some fallible theorists.

Every other structure built anywhere in the world at the time that the Pyramid was erected is in ruins or has disappeared completely. The Egyptians built solidly, always on the basis of three dimensions, usually the cube. Hence, they left a history of achievement in construction greater and more lasting than any other works of ancient times.

For decades the Great Pyramid has retained elements

of mystery even for Egyptologists. These Nilotic experts never have advanced a thoroughly logical explanation for its building; there never has been entire agreement among archeologists as to why the Great Pyramid was built or even by whom and little is known as a matter of fact of how it was erected. Some questions which must be answered with finality are: Who built it, when and how was it built, and for what purpose? Was it intended for a tomb, or was it a temple of initiation? Astronomical observatory? A safe deposit for records awaiting discovery until the close of this chaotic era? Semiologists believe that the most ancient symbol of the sun-god is a pyramid.

Originally the Great Pyramid was surrounded with adjacent courtyards and smaller pyramids, probably for Khufu's kinsfolk and henchmen. On the western side of the sepulchral pile was a little temple, but entry into the Pyramid's crypt was reached from the northern side, as in all Egyptian pyramids.

The sides of the Pyramid of Cheops at the base are 756 feet long and the structure originally was 481 feet high, though it lacks thirty feet of that now, since the top is a flat space thirty feet square. It contains 88,500,000 cubic feet of masonry weighing 6,840,000 tons. It comprises 2,300,000 blocks of hard, calcareous limestone averaging two and a half tons each, laid in 210 horizontal courses upon twelve and a half acres of land. The extraordinary dimensions of the blocks and their transportation and placement indicate a surprisingly high degree of mechanical skill.

According to Herodotus, Cheops employed a hundred thousand men for twenty years in building his

Pyramid, the large force working annually only during the three months' inundation. Traces remain of the quarry road over which the limestone blocks were hauled from Turah, nine miles away, then poised in a position over temporary earthen ramps. The stonecutters and masons, doubtless working all year round, used saws up to nine feet long, and for hollowing out the sarcophagi employed tubular drills, all with fixed cutting points.

The mystery of the Pyramid, if any, long has intrigued propounders of both scientific and pseudoscientific theories and fallacies. Because Khufu's Pyramid bulks largest, the most attention has been paid to it, and in time there has cropped up a craze that there lies cemented in its articulated stonework the story of mankind, past, present and future. Around the meaning of the colossal cairn cults have arisen to voice the idle zealotry that the supposed wise men of the East who designed the Pyramid built into the structure prophecies and portents for the adept to study and interpret.

Today's exposition of the Pyramid as an oracle in stone seems to be tied in with an avowed connection between the chronology of history and Pyramid measurements. It would not be strange if a link existed between the Pyramid's measurements and the history of humanity, Pyramidists insist, since man, an offspring and inhabitant of this planet, partakes of the laws and is responsive to the cosmic cycles governing mother earth.

Regardless of what did or did not happen on September 16, 1936, the Pyramidists are proud of their

measured prophecies. Their only vexing miscalculation so far was made for the signing of the armistice, in 1918. They are fourteen hours of inch-fractions out, but this was laughed off as the date marking the flight of Kaiser William II to Holland.

Taking these burrowings into the past of Egyptian pyramidal architecture as a groundwork, hard-pressed prophets, amateur and professional, made much of the Ides of September, 1936. A white-haired woman appeared in New York's city streets, wearing white robes and veil. Warning any bystanders who cared to listen of the world-shaking events at hand, she called newspaper men "rascals"; clergymen "false prophets," and scientists direct descendants of Lucifer, the light-bringer (and fallen angel).

Denouncing the world and all its works, the flesh and the devil himself, she declared that its denizens were about to receive their sixty-eighth dispensation. "There will be no further period of grace," she warned. "Now the rule will be by iron. Those who sin will pay for it on the spot."

In New Jersey, a religious cult, The Assembly, got down on its collective marrow-bones to pray for deliverance three days before the dire, dread advent. The leader was not certain what was going to happen, but he hinted darkly that it was high time for the Antichrist, Herr 666 (or 616?), to spring from the sulphurous abyss of time. To the cultist's way of thinking, several modern dictators easily might have filled the bill—at least as stand-ins.

According to the Pyramidists, every inch of Cheops's primrose path to the netherworld signified something.

Armed with tape-measures, notebooks and rulers, they convinced themselves long ago of the secret and occult significance of the measurements and construction of the Great Pyramid. From one end to the other, the diverse passageways and chambers are supposed to be-taken the years from 2625 B.C. to 2001 A.D. After that, the builders seemed to have run out of space and sense of time. If that is the best they can do, they aren't a patch on Nostradamus, who admitted in a letter to his infant son, written in 1555, that he had made "perpetual predictions from this year to the year 3797."

The fanciest measuring inside the Egyptian mausoleum has brought the world to the so-called king's chamber. After a long, hard crawl and creep up this low passage from May 28, 1928, man again supposedly is standing erect.

There are some two hundred thousand avid Pyramidists, notably in Britain. Sooner or later, their prophecies inevitably become entangled with the future of the reputed Anglo-Saxon races. Now that the troublesome Ides of September, 1936, are past, these Pyramidists are awaiting the next developments in their delusion of grandeur. They believe that for eleven more years fateful events, reshaping the human race, will lead to the Armageddon of 1953.

During this time, these Anglo-Saxons are destined to restore Israel to Palestine. Then the turbulent age will end. From 1953 until the final slumber in 2001, every Pyramidist will breathe more easily, just sitting around and speculating on the next move, but the Pyramid won't be of any use then, since it will have run out of inches.

Khufu's work was not, like the smaller heaps, a tomb for its builder, the Pyramidists said, but until someone thought of applying the inch as meaning one year, the corridors and chambers made no sense prophetically. Yet, these sloping corridors and cryptic chambers are the heart of this artificial mountain of limestone. Nobody would believe it possible that a people without modern machinery was able to erect such a vast structure were it not there to prove the point.

Most uncanny of all facets in this alleged prophecy is its unit of time measurement, indicating one year—the pyramid inch. Through a chain of syllogistic casuistry too deductive for explanation here, principally because this eschatologist cannot explain it to himself, Pyramidists have based their own peculiar metrical system on a unit which is one five-hundred-millionth of the earth's axis. One billionth of the Berlin-Rome-Tokyo Axis would make quite as much sense.

Theoretically the Anglo-American inch also is that measuring unit, but the pyramid inch supposedly is more accurate. By applying this pyramid inch to the multifarious dimensions of the Great Pyramid and examining the resultant computations, a host of staggering deductions are arrived at—such as the belief that a juggling of the perimeter of the Pyramid's base gives the figure 365.242, the exact number of days in the solar year, as near as no matter. If the Egyptians knew this, why was their yearly calendar too short by nearly a quarter of a day?

This pyramid inch is the oddest factor in the entire theory of Pyramidism. It is enough to make even a believer in clairvoyance boggle. The earth's axis, that

imaginary straight line stretching from pole to pole on which our planet spins, is five hundred million pyramid inches long (theoretically). The putative sacred pyramid cubit of twenty-five such inches is one ten-millionth of its semi-axis, or half the full length. How can anyone even suggest that the ancient Egyptian architects, in their ignorance and by the merest chance, happened upon this measuring unit in laying out their pyramids? How could they have measured the earth's axis without scientific precision instruments?

A logical reply to these two questions is that it was impossible. Quite so, Pyramidists respond, the Egyptians obtained it from another race. Who, then? skeptics inquire. To a Pyramidist, a convincing answer is readily at hand: Why, the Jews, of course!

The Children of Israel carried that inch with them in their flight from the land of the captivity, say these latter-day psephomancers. King Solomon's temple (long since destroyed) was built with this axis inch, the Pyramidists add in evanescent confirmation of their thesis. When the Jews were dispersed to the three corners of the earth, this same inch is said to have been in every knapsack carried by the wanderers on their backs.

Buying and selling, but always measuring as they went, the Jews finally settled in England where, if we concede a Pyramidist an inch he certainly will end by taking a mile. They also are startled slightly because all the wear and tear of centuries has shortened their pyramid inch by only a thousandth of a part. Lo! it has become that English inch ticked off on every ruler and yardstick in every English-speaking home all over

the world. The Pyramidist's mathematical mysticism has turned our inch into a very curious particle of incunabula.

In *The Great Pyramid in Fact and Theory*, a scholarly two-volume work published in 1932 and 1935 at London, William Kingsland, a British electrical engineer, showed conclusively that the so-called sacred cubit and pyramid inch are ridiculous inventions. Since he also demonstrated that the Great Pyramid was constructed with proportions based upon the ordinary ancient cubit (approximately 20.612 British inches) used in building the other pyramids, he was successful in stripping the mask from the Great Stone Fake.

Why did the Egyptian prophets trouble to work out their predictions in stone, laboriously tracing them in inch-years, when hieroglyphics were at hand? This method of writing, so common in Egypt, often sets down prophetic lore. If there is any sacred prophecy inherent in the Pyramid, why did not the priests put it in writing?

There must be any number of answers to such questions, but the Pyramidists have two glib comments to make in reply: Their prophets were writing for future readers, hundreds of years later, when hieroglyphics might be a lost art. A courteous retort to this line of reasoning is that if Egypt's thaumaturges were able to forecast the Kaiser's flight, they certainly would have been capable of foreknowing that the Rosetta Stone would be found and the key to their hieroglyphs discovered.

Another Pyramidist argument is that the prophecy was a sacred message for posterity not to be copied

loosely and thus garbled by generations of careless scribes. Of course, those greater garblers, the Pyramidists, admit that the prognostications could have been chiseled onto the walls of the Pyramid's passages and sealed up, but the first invader to burglarize the monumental tomb might destroy the writings. You just can't argue with an echo.

There are a baker's dozen other mathematical and astronomical supputations, all of which, the Pyramidists believe, prove that this meaningless, sepulchral pile was heaped up by a mystical order of ancient wise men who thus were enabled to hand down their learning through the centuries to those who would appreciate such powerful medicine. Some protagonists even go to greater lengths, pretending that certain characteristics of the Egyptian pyramids also are found in Tibetan, Mayan, Andean and Mesopotamian structures of pyramidal form, thus stressing the thought that their secret society is an ageless, universal continuum.

The Great Pyramid's entrance, forty-eight feet up the northern face, was sealed by a block protecting the system of passages to the three main chambers. From the ingress a 350-foot passage descends to an unfinished chamber 101½ feet below the plateau level. Another blind corridor leads farther south. This was abandoned and an ascending passage was formed at sixty feet from the entrance.

In the roof of the descending passage, approximately a hundred feet from the entrance, there was a granite plug, around which explorers tunneled. Thence a horizontal gallery diverged to the so-called queen's chamber, which perhaps was utilized for the king's statue.

The upward ascent, widened into a grand gallery, leads to the king's chamber, which contains a broken red granite sarcophagus. This chamber was lined with massive blocks of red syenitic granite, floated downstream from the quarries of Assuan (Syene).

Climbing up the grand gallery, which is ten yards high and two yards wide, the explorers came to what is called the Great Step. Once up this, they reached a doorway forty-three inches high, leading to an antechamber four yards in height. Then the ceiling dropped again to forty-three inches, another short passage followed, and they were in the king's chamber, thirty-four feet long, seventeen feet wide and nineteen feet high. The room is roofed with a series of huge stone slabs and, finally, two slabs laid in peak form.

Though there are no contemporary inscriptions of any sort, all the passage walls have been covered through the years with *graffiti*, which is the archeological term for the silly things tourists write along walls—"fools' names and fools' faces are always seen in public places," and so on. Lacking any prophetic hieroglyphics whatever, it has been the self-appointed task of the Pyramidists to supply the missing prognostications. They have shown themselves quite as capable of seeing through solid limestone as their less-boring fellow men. They work out their prophecies this way:

The point where the entrance passage meets the ascending gallery is indicated, in Pyramid inch-years, as the time of the Exodus of the Children of Israel from Egypt (which was long after the Pyramid was erected). Parenthetically, the date of Exodus cited by the Pyramidists is not that pointed out as most probable by

Egyptologists and historians, both religious and secular. At the junction of the descending shaft, the cul-de-sac to the queen's chamber and the grand gallery, the Crucifixion is indicated by measuring a pyramid inch for each year of time.

The grand gallery thus is taken to indicate the Christian era and the horizontal path to the queen's chamber is believed to signify the divergent path of the Jews, taking them up to 1918 and the formation of the Soviet Union, when anti-Semitism presumably ceased in Russia. According to the Pyramidists, the Jews eventually will retrace their steps through the corridor and join the rest of the world again, since there is no way out of the queen's chamber. It's all done with mirrors, it seems.

At the top of the grand gallery is the afore-mentioned Great Step, signifying 1844, when the Jews were granted tolerance by the Turks. The era of British imperial expansion also started at approximately that same time, according to Pyramidist theories, though modern historians cannot accept that thesis. The top of the Great Step supposedly marks 1909, at which point a change-over is made, for no apparent reason, from one pyramid inch to each year to one pyramid inch to each month.

Once over the step, the explorer must stoop to get under the lintel of a forty-three-inch door. Measurements have placed this lintel at August 4, 1914, the date of Britain's entry into the Great War. The narrowing and dropping of the passageway supposedly is symptomatic of war's strangling effect upon mankind. This narrow passage ends as of May 28, 1928, estimated

as the beginning of the world depression and financial breakdown, though modern economists cannot accept that date as accurate. These Pyramidists appear to have their own political and economic theories, as well.

There is a second low passage at the end of the ante-chamber which is presumed to indicate a second period of trial and tribulation covering the octade from May 26, 1928, to September 16, 1936. Since the previous low passage was taken to indicate Britain's struggle in the Great War, Pyramidists predicted in 1927 that the second low passage meant another great war which, at the same time, would be the last one. As is evident, this prediction was slightly exaggerated. Although wars and unrest continued as usual in many parts of the world, Britain was not involved in any of these conflicts, except for minor disturbances in Palestine.

One treatise on Pyramidism, written in 1933, pointed to the advent of Franklin Delano Roosevelt and Adolf (Schicklgruber) Hitler and commented oracularly that the world's affairs had taken a turn toward the better at that time. The same prophetic pundit also foretold that the Battle of Armageddon, which many seers believe will take place somewhere in Syria, would transpire in September, 1936. He was a few years off, it seems.

Where these petrous fundamentalists switch clear off their trolley into the future is in regarding no current event as of any importance unless Britain is involved directly. Their undeclared war with Japan was far more important to the Chinese, for example, than the Great War or the European phases of the present World War. The Pyramidists, however, finding Brit-

ain still enjoying a sultry peace on the date they said she again would be at war, withdrew as unostentatiously as possible, remeasured the entire passage system and revised the date for the impending Armageddon which is to end all storm and stress to May 20, 1953. In other words, the next eleven years are to be the hardest.

Going straight ahead to the back wall of the king's chamber brings the explorer to September 15, 1953. Even by measuring backwards or sideways in the room, it is impossible to get any farther, so long as inches represent months, than September 17, 2001, which presumably will be the beginning of the millennium. At the point indicating this date, the explorer of the prophetic passages finds himself looking down into the king's chamber. This is supposed to represent a thousand pleasantly uneventful years, and ends the story. That is, unless the Pyramidists hark back again to 1909, after they get to 2001, and measure it all over, using inches as years instead of months. Oh, well, most of us will be dead then, anyway, so it won't do to put any more ideas in the Pyramidists' grab-bag now. They might cross a couple more asses' bridges proving that "the angles at the base of an isosceles triangle are equal" before the rest of the world gets onto them.

Some Pyramidists had June 25, 1941, picked for a big day, which was not far from Nazi Germany's invasion of Soviet Russia, while others mentioned December 20, of the same year, a fortnight after Japan's brusque attack upon Pearl Harbor. After those two dates there is no noteworthy feature in the king's chamber to measure until March, 1945, interpreted as the

date for the change from a man-ruled to a God-ruled world.

Since prophets everywhere are forecasting how the war will develop and end, hearken to what the Pyramidists believe their "Bible in stone" says:

It foretold that the decisive phase began on November 27, 1939, and is to culminate with the destruction of the pagan forces, identified as the Russians and Germans (Gog and Magog) with their satellites, in a titanic battle ending on May 20, 1953. This, therefore, must be the final war, since it is to be followed soon enough by the long-heralded chiliasm.

The Pyramid prophecy covers six thousand years, while the structure itself is almost five thousand years old. How could the men who designed it, a folk living in the scanty ribbon of the Nile Valley who never visited the howling steppes which were to become Soviet Russia or the great, gloomy forests inhabited by the barbarous forefathers of the modern Nazi Germans, know that a Stalin and a Hitler, on November 27, 1939, would set in motion the masses of warriors who would be destroyed at Armageddon fourteen years thereafter?

There is no way to account for it except by revelation, the Pyramidists maintain. Revelation is difficult of acceptance, however, in an age in which science has become the servant of theology. The idea that the headlines of history seemed to be chipped in stone must be set down partly as coincidence but mostly as ingenious, if not twisted, "interpretation."

Theories of divine inspiration perhaps are no more difficult to swallow than the deft method in which the

prophecy is set down on blueprints—the universal language of the modern engineer. Nowadays, all sorts of things, from historical trends to market fluctuations, weather cycles and sunspots are shown on charts or by graphs, where a rising or falling line, as it inches across the paper, tells a story. Pyramidism at least has the distinction of being the first charted mumbo-jumbo. Some Pyramidists go so far as to claim that Egypt's primitive engineers, writing their graphs in stone through the depths of Cheops's vast tomb, put down their predictions not merely in two, but in three, dimensions!

So long as the Pyramid's psephomancers cling to where the inch chronology more or less coincides with the events which shaped history, they are on fascinating, if somewhat shaky, ground, but, unfortunately, they have not been satisfied at stopping right there. Since an inch covers 365 days, it is stretching credulity as well as micrometers to insist that they can estimate days and months. Also, they bring in all sorts of extraneous influences, such as Biblical prophecies, and even pay attention to mystics and psychics.

One of these gentry laid the scene of the forthcoming gigantic battle near Jerusalem, predicting that Communist Russia and her allies, particularly specifying Turkey, would invade Palestine. He foresaw a titanic battle on a triangular front a score of miles to each side. No such specific details can be attributed justifiably to the Pyramid of Cheops. The very utmost which can be implied fairly is that the world is destined to go through war and revolution for the next decade, but many intelligent people have known that future

for quite some time without benefit either of pyramidal prophets or portentous politicians.

That more delightful days may follow such an era of storm and stress is just as natural an expectation as that of believing that dawn is to follow darkness. If this new series of ages does ensue, as an aftermath of the present war, then it might be fair enough to give the Egyptians credit for an amazing prophecy and to hope that they are equally correct in foretelling the millenary peace.

Those who have specialized in ancient Egypt's profound history just chuckle at the Pyramidists. It is virtually impossible to dig up an Egyptologist who takes any stock in Pyramidism. These scientists say, quite simply, that the Great Pyramid, like its smaller fellows, is a tomb.

That there is no mummy in it signifies less than nothing. Ghouls beat the archeologists to the sepulchres in most instances. It is more than probable that the tombs were violated and ransacked by avaricious and jealous successors of the deceased pharaohs who coveted the articles in their sires' graves.

According to tradition the first non-Egyptian to enter the Great Pyramid was Al-Mamoun, Caliph of Bagdad, who, in 820 A.D., tunneled into it until he reached one passage, but, finding no gold or treasure, he went away empty-handed and enraged. The cupboard already was bare. If the arrogant Mohammedan despot wondered why these marvelous engineers had made passages so uneven and crazy as to suggest a lunatic's work, it never seems to have struck him that there might be any significance in their madness. They

had no message for him, so he did not destroy any writings.

That the pyramids of Egypt are imposing is because the pharaohs hoped to pass into the next world under majestic circumstances. This motive is not unlike that which impelled his gangster killers to give a bloated beer-baron of our galloping 'twenties an impressive funeral. The bigger the coffin, the bigger the shot.

The size of a tomb in early Egyptian days was believed to confer especial prestige in the realms of the dead and the fact that the pharaohs were laid to their eternal rest among gold, gems and other earthly treasures was evidence that they believed you could take it with you. We have learned something since then, at any rate.

As for the Pyramid of Cheops being the means of permitting some fanciful wiseacres to pass on their secret doctrines to later mystagogues, one knowledgeable Egyptologist snickered unacademically: "Nuts!"

Most conspicuous among the believers in Pyramidism are the Anglo-Israelites, whose tenet is that the British peoples are descended from the so-called lost tribes of Israel. For no apparent reason other than that the Great Pyramid is the biggest, though not the most perfect of its ilk, these ethnogeneticists postulate that Britain's future is inscribed in its stone passages and chambers.

Anglo-Israelism, a peculiar contention which is historically and etymologically unsound, combines certain mystic and chiliastic beliefs by identifying the so-called Anglo-Saxons as the "ten lost tribes." Thus, the fallacy is untenable even in its major premise, since

the tribesmen vanished through absorption in neighboring countries and were not lost in any real sense of the word.

Though its doctrine is not countenanced by any scholars of repute, Anglo-Israelism has many adherents in English-speaking countries. The movement is most widespread in Britain, the United States and Canada, though it has not established any church, nor does it indulge in any single communion. This thought, embraced now by at least two million proponents, led to one material benefit in that it assisted in the resettlement of Europe's persecuted Jews under more tolerable conditions in England and her American colonies during the seventeenth century.

Anglo-Israelites carry on active proselytism to gain converts through their organizations and publications. The principal association is the British-Israel World Federation at London. *Destiny*, "The Magazine of National Life," published monthly at Haverhill, Mass., expounds this neo-Israelism, while the Kingdom Press, at St. Petersburg, Fla., that haven for the tired and retired, prints books and pamphlets about Pyramidism and Anglo-Israelism. There is considerable other material regarding Pyramidism and Anglo-Israelism, particularly in pamphlet form, published in many places on both sides of the Atlantic and on both sides of our northern boundary.

The ten tribes of Israel were deported by Sargon of Assyria on the fall of Samaria in 721 B.C. Subsequently, they more or less vanished from history, at least as an entity. In modern times this disappearance has been a matter of anxiety to many Christians and Jews, who

both look for the foretold restoration of the Jewish kingdom, in which the ten tribes ought to be represented, as well as Judah and Benjamin, to which the present Jews chiefly belong. Consequently, many attempts have been made to prove the existence of the lost tribes in one part of the world or another.

Traces of the tribes supposedly have been found in all parts of the world. Thus, in the thirteenth century, Matthew Paris related a legend of how Alexander the Great had shut them up in the Caspian mountains. Sir John Mandeville, a fourteenth century Baron Munchausen, located them in the mountains of Scythia (Russia). In the sixteenth century Giles Fletcher identified them with the Tartars. The American Indians also were favorite candidates for the role of being descended from the ten tribes. About 1644 Antonio de Montezinos (Aaron Levi) announced that some Israelitish tribes existed in America. He supposed that they had spread there from Tartary and China.

John Sadler, an English student of Oriental literature, suggested in his *Rights of the Kingdom* (1649) that the English were of Israelitish origin. His suggestion was developed by Richard Brothers (1757-1824), self-styled "Nephew of the Almighty," who may be regarded as the first modern apostle of Anglo-Israelism. He made no mention of his putative father, but traced his descent from King David. Aside from his high and mighty title, his eccentricity is evidenced by his claims of prophetic powers. He foretold the imminent re-establishment of Israel in the Holy Land with himself as king and ruler of the world. He spent more than a decade in insane asylums. Among his immediate disci-

ples were a Member of Parliament (Nathaniel Brassey Halhed) and a Scottish lawyer, John Finlayson.

These early theorists made their connection with ancient Israel through the Scythians (proto-Russians) and Saxons in a chain of fallacy destitute of any scientific proof. Yet, the movement spread rapidly and by the middle of the nineteenth century had obtained a firm grip upon otherwise phlegmatic middle-class Britons.

John Wilson published *Our Israelitish Origin* (1840), the first readable exposition of this hypnotizing fallacy. It was adopted by Professor C. Piazzzi Smyth, Astronomer Royal of Scotland, who was as eccentric as his name. Professor Smyth tried to support Anglo-Israelism by his observations in the Great Pyramid. That was enough to link prophecy and portent.

An exposition of all this written by Edward Hine became exceedingly popular and a quarter of a million copies were sold in 1871. Since then there have been many books and brochures on the co-ordinal topics—Pyramidism and Anglo-Israelism.

By an extremely literal fundamentalist reading of the Old Testament, Anglo-Israelites find support of their belief that they are of Israel, not of Judah. Along philological lines it thus is held that the proper noun and adjective British is a compound of the Hebrew *berit* and *Ish* (man of the Covenant). Prophetic and apocalyptic passages in the Bible are interpreted to develop their original idea.

Accordingly, "assembly of the peoples" identifies the Anglo-Saxon element in the United States, while

“company of nations” bespeaks the British Empire, all descended from “the beautiful Joseph and the Egyptian Princess Asenath.” (Genesis: XLI, 45; XLVI, 20).

Beliefs relating to the weights and measures of ancient Egypt and the mathematical principles of the Great Pyramid are juggled to support the fallacy, while almost all cultists regard the Stone of Scone, upon which British kings were crowned in Westminster Abbey, as the block upon which Jacob dreamed his vision at Bethel of the ladder reaching to Heaven. Curiosity-smitten petrographers have demonstrated conclusively that the coronation stone of destiny did not originate in Palestine, since it is quite ordinary reddish sandstone from the western coast of Scotland.

The tribes are traced to England in the following manner:

Assyrian records speak of a race known as the *Khumri*. Anglo-Israelites identify them with the population of the northern kingdom of Israel, and hold that the name reappears in Greek as the *Cimmerioi* and in Latin as the *Cimbri*. It occurs also in place names such as the Crimea, Cumberland and Cambria, the medieval Latin name of Wales, the land of the Cymry, a Celtic people.

A group is supposed to have settled in Russia and the tribe of Dan is held responsible for the designation of the rivers Don, Donetz, Dnieper, Dniester, and Danube. Under attack from the Romans, according to the Anglo-Israelites, they migrated northward, and the tribe of Gad appears in time as the Goths, by Gad! while the Danes are assumed to have been the descendants of Dan.

Other branches of the *Khumri* are alleged to have been the Scythians, who left Russia to found the population of Scotland, and the *Sacae*, now called Saxons, that is, Isaac's sons! A remnant of the tribe of Dan is made to wander off to Ireland under Baruch, Jeremiah's scribe. Among those strolling Israelites is placed Princess Tephî, of the House of David, no connection of the bearded baseball players from Michigan, who is married off to an Irish tribal chief. Britain's reigning royal family is traced back to this hypothetical mixed marriage. These wanderers are presumed to have brought with them the stone of revery which Jacob used as his pillow.

A third element employed in advancing this devious theory is the transmutation of the letters of the alphabet, along lines similar to those used in Hebrew counting, into numerals. These, by permutations and combinations, offer all sorts of equivalents bearing on Biblical texts or establishing detailed identifications. The chiliasitic phase is the belief that "the promise of the heirship of the world" is to be realized by the Anglo-Saxons, for this purpose embracing the Scots, Irish, Welsh, Picts, Danes, Angles, Saxons, and Jutes, who are made to absorb the conquering Normans.

This mysticism is co-ordinated generally with the times and dates mentioned by Daniel and in the Acts. Hence, Anglo-Israelites calculate that Judah was overthrown in 623 B.C. and "reckoning seven times in solar years from this epoch brings us to 1898 A.D.," when the new era was to begin. The Spanish-American war and the attitude of the British Government during the military enterprise of the United States were looked

upon as positive evidence of the beginning of this new era.

Such, in brief, is the fantastic fallacy. Corroborative "proofs" are adduced abundantly from Hebrew Scriptures, provided that the King James or Authorized Version, which does not always represent the original text accurately, is read, and that the necessary passages receive the required interpretations. The predictions of the prophets regarding the future of Israel have been fulfilled, it is adumbrated, only in the British Empire's history. For instance, Israel's name would be changed and the people grow exceedingly numerous (Hosea: I, 18-25) and glorify the Divine Name "in the isles of the sea" (Isaiah: XXIV, 15), which is interpreted as referring to the British Isles. They would dwell in the north (Jeremiah: III, 12), and establish many colonies (Isaiah: XLIX, 20, 21; LIV, 3).

A prophecy that one tribe, Manasseh, would become a great independent power (Genesis: XLVIII, 19) is verifiable in the United States, say Anglo-Israelites, since the American bald eagle is indicated by Ezekiel (XVII, 3) and the British king's beasts of the lion and the unicorn in Numbers (XXIV, 8, 9).

"It is useless to try to submit such far-fetched hypotheses to critical investigation, because instead of the theory's having been deduced from the evidence, the evidence has been painfully collected and distorted to support the theory," Abraham Cohen concluded in the latest edition of *The Universal Jewish Encyclopedia*.

Anglo-Israelites fondly imagine that they squelch skeptical commentators with these words from Daniel

(XII, 10): "None of the wicked shall understand; but the wise shall understand."

Surely that must put this skeptic in his place. He cannot go along with these stiff-necked, self-chosen people, the Anglo-Israelites, who are preaching a doctrine as pernicious in its own perverted way as Hitler's Nordic masterfolk myth.

As for their Great Stone Fake, Elizabeth Barrett Browning's "Little Mattie" was able to rede that petri-factive riddle in 1862, when she saw "the mystery hid under Egypt's pyramid." Rudyard Kipling explained what this was in his "General Summary" (1885) with:

Who shall doubt "the secret hid
Under Cheops' pyramid"
Was that the contractor did
Cheops out of several millions?

That solution makes far more common sense than the fantasies of Pyramidism and the fallacies of the Anglo-Israelites.

VII

Twilight of the Gods

“**I**T IS terror and violence that, at all times, is the most effective,” Adolf Hitler wrote in *Mein Kampf*, Vol. I, Chap. XII, page 392. “Terrorism can be conquered only by greater terrorism.” In the latter sentence, Schicklgruber once more calls the turn to a T for terrorism. Nazidom’s *Götterdämmerung* will be wrought “by greater terrorism” than Germany’s field-gray submen have unleashed against their neighbors, if prophecy portends explicitly.

There is an impressive amount of prophetic literature in the Reich quite in keeping with the Fichtian philosophy that the world is a phenomenon and perception a dream—“All that is, is ego.” It would be expected that from such an egocentric folk should emanate only prophecies of glorious victory; paradoxically, it has been quite impossible to find a prediction that Germany will win this war.

German prophecies are as heavy feeding as pigs’ feet with potato dumplings and sauerkraut washed down by Munich beer. They combine a relentlessly tragic power with mysticism and allegory to produce gloomy and melancholy portents of impending doom. It is no surprise to find that Germany’s most quoted seers prophesied about war. There are, however, in the land of

Luther quite a few prophecies forecasting that all Protestant nations will return to the acknowledgment of papal supremacy, but these may be only wishful thinking.

Though their prophecies were fulfilled long ago, two German clairvoyants deserve passing mention. Both these prophets had crude and inadequate educations. One was a fisherman named Christian Heering who foretold many details about the wars of the latter part of the eighteenth century. He read nothing but the Bible and hardly could write, but one day he had a prevision of a vast army descending upon his native Saxony and entering Dresden as easily as if it had been an open field. Heering recounted his experience to his father-confessor, who began keeping a record of the fisherman's dreams. This was published after a time.

The other clairvoyant was Johann Adam Müller, a farmer who dwelt near Heidelberg, who foretold a number of startling events during the Napoleonic wars and actually warned the King of Prussia after several visions.

One German prophecy concerning the restoration of Catholicism also recounted correctly the changing fortunes of the Hohenzollerns for several centuries. Only the last paragraph remains to be fulfilled:

Finally the scepter will grace him who is the last of his race. Israel will dare an unspeakable deed that only death can redeem. The herd will receive its shepherd and Germany her king; the Mark [of Brandenburg] will forget all its tribulations, will look to its own and will not rejoice over strangers. The roofs of Lehnin and Chorin will rise up once more; spirituality will shine forth with its

ancient splendor and no wolf will assault the noble sheepfold any more.

Kaiser William II was the last of the Hohenzollern line to rule Germany. The second sentence may refer to the reprisal pogroms in Germany which followed the assassination at Paris on November 7, 1938, of the German Embassy's secretary, Ernst vom Rath, by a young Jew named Herschel Grynszpan. Apparently the seventeen-year-old youth had been driven to distraction by the tortures inflicted upon his parents by the Nazis.

Herr vom Rath died three days later and the result was a frightful Government-organized pogrom throughout Germany. All Jewish stores in Berlin were smashed during the night by vandals, all synagogues were burnt and thousands of Jews of all ages and both sexes were seized in their homes, beaten unmercifully, thrown into concentration stockades and their dwellings were demolished. A moral typhoon of anti-Nazi reaction swept Britain, the United States and even hog-tied Fascist Italy.

Only in the country where the shooting took place—in cynical France—was there little or no reaction. The French press was advised by the Foreign Office in Paris not to play up the pogroms. Gaul was rotten ripe even then for another division into three parts.

The "king" in the third sentence may refer to Hitler, but the German herd has not yet received a shepherd, nor has Catholicism triumphed in modern Prussia, whose core is the medieval fief of Brandenburg. Lehnin and Chorin were celebrated abbeys of pre-Reformation Germany. The last bit of this prophecy also is extraordinary in possibly presaging Hitler's downfall—the

name Adolf in Old Teutonic means "noble wolf." Furthermore, he is an Austrian-born stranger over whom Germany rejoiced.

This so-called Lehnin Sooth has been attributed to two Cistercian abbots: Hermann of Lehnin (circa 1270-1300) in Brandenburg and Nicolaus von Zitzwitz of Huysburg (1692). Even if the seventeenth century date is the correct placement, the prophecy still would be remarkable, since it foretold events in detail in the eighteenth, nineteenth and twentieth centuries.

Another ancient German prophecy, professedly written in 1498, also should be cited here if only as an illustration of the difficulties involved in the interpretation of pure allegories. Translated from the Latin original, it comes from Johannes Wolfius, a Lutheran pastor, who compiled a voluminous anthology of prophecies and portents and had them published in two volumes in 1600. It is so inchoate that it might be applied to Napoleon, Hitler or the dark future:

The Eagle shall fly, and by his flight shall be overthrown the Lion, who will reign at Jerusalem for seven years. At length the princes of Germany will conspire together and the chief men of Bohemia shall be crushed and the Leopard will devour him. Then a King shall arise of the stock of the eastern Eagle, and there will come the offspring of the Eagle who will build its nest in the house of the Lion, and it will be destitute of all fruit or nourishment from its father, and a king shall be chosen to whom is not paid the honor due to a king. He shall reign, and ruling mightily shall hold sway and will stretch his branches to the uttermost limits of the earth. In his time the Sovereign Pontiff shall be made prisoner and the clergy shall be plundered, for they corrupt the faith. Alas for the evil lives of the clergy!

Confronted with such a jumble of apocalyptic imagery, this metaphrast retires as gracefully as possible and invites the reader to rush in where he fears to tread.

In May, 1850, *Blackwood's Magazine* of London published a prophecy which appears to have portended the outbreak of the present war. This prediction was made publicly in 1830, soon before his death, by a Westphalian shepherd named Jaspers, who lived at Deininghausen. This pastoral clairvoyant's prevision was to this effect:

A great road will be carried through our country from West to East which will pass through the forest of Bodelschwingh. On this road carriages will run without horses and cause a dreadful noise. At the commencement of this work a great scarcity will prevail, pigs will become very dear, and a new religion will arise in which wickedness will be regarded as prudence and good manners. Before this road is quite completed, a frightful war will break out.

Here are the facts which fit this pictured prevision:

The network of motor roads spreading over Germany—*Reichsautobahnen* as they are called—is one of the marvels of modern highway engineering. They are completely free from obstructions and fast motoring on them is not hindered by passing through villages, grade crossings or cross roads. Two lines of traffic are separated by a verge 16½ feet wide planted with grass or bushes. There is a special roadway 24½ feet wide for traffic in either direction on which three cars can travel abreast. There also is an embankment 6½ feet wide on the outer side of either roadway. The average total width of a German motor road is 78½ feet.

Entering and leaving the roads can be done only at certain points which are provided at average intervals of from $12\frac{1}{2}$ to $15\frac{1}{2}$ miles. At these points of entry it also is possible to turn by using special bridges. The roads were designed for the swift movement of troops throughout the Reich.

By the end of 1938 approximately two thousand miles of these roads had been completed and more than a thousand miles more were under construction. Roads finished before 1939 were: Bremen-Hamburg-Lübeck; Königsberg-Elbing; Giessen-Frankfort-Mannheim-Heidelberg-Karlsruhe-Stuttgart-Ulm; Munich-Salzburg; Cologne-Düsseldorf-Duisburg-Dortmund; Leipzig-Bayreuth-Nuremberg; Berlin-Stettin; Berlin-Hanover; Dresden-Chemnitz-Jena; Breslau-Kreibitz-Forst; Berlin-Frankfort on Oder; Göttingen-Kassel.

National motor road construction and maintenance for 1939 involved a budgetary expenditure of 1,120,800,000 marks, an increase of 152,000,000 marks over the preceding year. Construction costs proper for 1939 were set at 921,300,000 marks, with contingent expenditures put at 199,500,000 marks.

American highway engineers have confirmed a view that one connecting road planned for the year when this war began was one linking the Berlin-Hanover speedway with the Dortmund terminal and routed via Minden, the port on the Weser; Bielefeld, a center for ironworking, stonecutting and textile industries; and Hamm, an important railway junction. This road would pass through the forest of Bodelschwingh and near Deininghausen.

At the same time that Germany began this vast road-

building program, in 1934, the Nazi Government began endeavoring to assure the country's economic self-sufficiency by producing synthetic substitutes for necessities of life. Whaling fleets supplied materials for soap-making and cosmetics, lubricants for machines, glycerine for explosives and pulverized whalebone for fertilizer. Angora rabbit fur mixed with cheap wool produced textiles. Paint, rubber substitutes, insecticides and explosives came from soybeans. "Soap" was made from coal, "wool" from wood, "rubber" from lignite or wood coal and "cork" from potato peelings.

To conserve Germany's few natural resources, the public was encouraged to salvage anything which industry might use, from old razor blades to dog bones. Storm troopers, the Hitler youth and school children were mobilized as scavengers, with 150,000 from Berlin alone. They collected bottle caps and toothpaste containers for light metals, human hair for felt, cardboard manufacture and carpets; bones for fodder, fats, fertilizer and glue. Coffee grounds yielded wax, resin and a powder useful in filling dolls and pillows. Garbage was steamed, sterilized and fed to the hogs.

To conserve tin, foods were packed in transparent plastic containers. The scientists made a wool substitute from an admixture of fish albumin and cellulose; also from casein, a milk derivative, and from German beechwood. Sugar was extracted from wood. "Pumpkin milk" competed with the cow's; potato starch was used for bread, and fish sausage vied with the real thing when little pigs became "very dear," as the prophet foretold, because of that big, bad wolf, Hitler.

Can Nazism be "a new religion . . . in which wick-

edness will be regarded as prudence and good manners?" *L'Osservatore Romano*, the Vatican newspaper, answered this in the affirmative late in January this year when it submitted "overwhelming proof of Germany's intention to destroy religion and Christianity."

The papal newspaper quoted a part of the second chapter from *Gott und Volk, Soldatisches Bekenntnis* ("God and the People, the Profession of Faith of a Soldier"), edited by Theodor Fritz Leiberich of Berlin. This is a sample: "No good is coming from Rome or Jerusalem. Germany has two fronts against Christ. It is our task to wipe out Catholicism and Protestantism, in place of a new creed more in the German form. We fight with the sword against the Cross."

Though born and reared a Catholic, The Man Schicklgruber has turned against the God of his fathers. He has proclaimed himself the god of the Third Reich. He tolerates no equals, not even our Lord, since "the Almighty created His favorite race, the Aryans, to whom He gave Adolf Hitler to be their Lord and God."

Hitler sent Germany's armed hordes surging into Poland in undeclared war on September 1, 1939; the Nazis were not ready for an immediate offensive in the west—the *Reichsautobahnen* first had to be rushed to completion. The Hunnish warlord needed time, in 1939, to bring Germany to the required margin of superiority. His Rhineland weak spot was not fortified thoroughly though the amazing show of strength against brittle Poland frightened off any joint Franco-British offensive by creating the myth of Teutonic invincibility (made in Germany; copyright, 1939, by Dr. Paul Joseph Goebbels).

Another Westphalian prophecy foretells what may be the last battles of this war. This oracle, long traditional in western Germany, was published in 1849 in Thomas Beykirch's *Prophetenstimmen*:

Alas! Once happy Cologne! When thou art well-paved thou shalt perish like Sodom and Gomorrah; thy stream shall flow with blood and thy relics shall be taken away. Woe to thee, Cologne! because strangers suck thy breasts and the breasts of thy poor—who therefore languish in destitution and misery.

"Germany can be knocked out of the war by fall, crushed by huge fleets of American and British bombers, air experts predicted today as the German city of Cologne lay in flaming ruin under the most devastating air raid in history," the Associated Press reported from London on June 1, 1942. "Cologne knows what happened and so do all its immediate neighbors," commented The New York *Sun*'s leading editorial article for that day. "Fire and smoke from the stricken city could be seen as far as the Dutch coast, 135 miles away."

Two night before, 1250 planes had visited the Rhenish metropolis at six-second intervals, dropping 3000 tons of high explosive and fire bombs which were admitted by the Germans themselves to have caused vast devastation. The prophet's "once happy Cologne" had begun to "perish like Sodom and Gomorrah." Genesis XIX, 24, recounted how there was "rained upon Sodom and upon Gomorrah brimstone and fire" comparable to the demolition and incendiary bombs showered down upon Cologne by the Royal Air Force. The "stream"

which "shall flow with blood" is the Rhine, roily boundary of night.

Presumably the relics referred to are those of the Three Kings of Cologne, Caspar, Melchoir and Balthasar, the Wise Men from the East, who visited Bethlehem at Christ's birth. Their bodies were said to have been brought to Constantinople by the Empress Helena in the fourth century, thence they were removed to Milan and the Emperor Frederick, after taking that city in 1162, presented the bones to the archbishopric of Cologne in 1164. The reliquary in which they are preserved is in the cathedral's treasury.

There were quite a few streets in Cologne's old town district which were paved only with rough cobblestones in 1930; their condition now is not known to the author. This Westphalian prophecy continues by referring to Coblenz, where the Moselle flows into the Rhine at the *Deutsches Eck* (German Corner):

"Woe! woe! Where Rhine and Moselle meet a battle shall be fought against Turks and Russians so bloody that the Rhine shall be dyed red for twenty-five leagues."

That last bit not only tells where a great battle is to be fought, but names Germany's invaders. To reach the German Corner, they must traverse the entire Third Reich, be it remembered.

One last pastoral prophecy may help in clarifying those which have gone before. It is vouched for by Ernest R. Pope, long the only American newspaper correspondent at Bavaria's capital, who included it in his informative *Munich Playground*, published in 1941. Describing his departure from Munich soon after the

clock struck midnight ushering in the year of disgrace, 1940, he remarked: ¹

My friends burst into tears. Then they repeated the story about the Shepherd of the Bavarian Forest:

One hundred and fifty years ago, there lived a soothsayer in the Bavarian Forest, a shepherd known far and wide for the remarkable accuracy of his predictions. (I have verified the truth of the legend that this shepherd really existed.)

One and a half centuries ago, the Shepherd of the Bavarian Forest had made the following prophecies:

1. He predicted the defeat of Napoleon.
 2. He predicted the year and the place where the first "iron horse" would run in Germany.
 3. He predicted the First World War and Germany's defeat.
 4. He predicted the subsequent Third Reich, with the "Crooked Cross" as its symbol.
 5. "Then," the Shepherd had foretold, "will come the Reds. But they won't be the red uniforms of the French soldiers. They will be strange Reds from the East." In other words he foresaw the Berlin-Moscow pact and the partitioning of Poland. Perhaps he foresaw even more about Russia.
 6. "Then," the Shepherd had continued, "it will be time to take to the woods, if you can, for then will come the time of the Universal Killing. If you meet a friend in the woods, you will say: 'What! Are you still alive?' But after the Universal Killing, it will not yet be time to leave the woods again, for then will come the Universal Dying. Starvation and pestilence. If you see a cow or a loaf of bread, it will be worth its weight in gold.
- "Finally, after the Universal Killing and the Universal Dying, it will be safe to leave the woods again. For then will come the Great White King, and there will be peace on earth once more."

¹ Pages 255-257; courtesy of G. P. Putnam's Sons.

Countless south Germans believe in the Shepherd of the Bavarian Forest, and pray for the "Great White King." Their modern soothsayer, the "Holy Therese of Konnersreuth," died under mysterious circumstances in 1939 after predicting the death of Hitler. The Bavarians know that the Shepherd's predictions from No. 1 to No. 5 have come true. They have seen the beginning of No. 6 running true to the prophecy. No wonder my friends wept when the New Year was rung in!

Nor was the Holy Therese the only clairvoyante of Central Europe who disappeared from mortal ken in 1939 after predicting an evil fate for Adolf Hitler. Boriska Silbiger, a young Sybil from Hungary, made Schicklgruber so nervous by her accurate forecasts that when she predicted his own death in 1942 with no victory for any power, he had her thrown into a concentration camp. Though she foretold many now-historic occurrences, she apparently failed to visualize her own arrest and incarceration.

Like the Westphalian peasantry, the Magyar herdsmen of the Hungarian plains are a psychic race often manifesting a weird capacity for accurate "second sight." For her trips into the future, Boriska did not employ any mystic stock gadgetry of sorcery such as the crystal-gazer's ball, the darkened room of a medium or even the black cat and broomstick of a witch. She sat quietly before an interviewer and spoke her prophetic piece in a calm, conversational manner. Psychologists were at a loss to explain the reason for her clairvoyant capacities.

Boriska Silbiger first attracted attention in 1933, when newspapers in Scandinavia, The Netherlands, Switzerland and the United States published her predic-

tions that in the following year a king whose name began with an A would be assassinated and that a Nazi leader would be murdered by his closest friends.

Captain Fritz Roehm, Hitler's degenerate, but bosom, friend, was shot at the Fuehrer's behest in the first Nazi blood purge, June 30, 1934. King Alexander I of Yugoslavia was assassinated at Marseilles on October 9, 1934. Not in many long years had an oracle foretold future events with such explicit precision as the young Hungarian prophetess. In quick succession she predicted the outbreak of the Spanish civil war in July, 1936, and the occupation of Austria in 1938 and of part of Czechoslovakia in 1939. Newspaper readers in Continental Europe and the Americas began to look upon her forecasts with ever-increasing respect.

What puts a punch into her prognostications is Boriska's uncanny precision when dealing with chronology. She is impressive because she has mentioned dates for so many foretold events. One surprising forecast was made at the end of 1935, when she foreshadowed the death of King George V of Britain and the abdication of his eldest son, Edward VIII, in these words:

"In January of the ensuing year, the king of a great empire will die suddenly. He will be succeeded by his eldest son, but the reign of this successor will not last twelve months, whereafter he will renounce the throne."

George V died on January 20, 1936, while Edward VIII abdicated on December 10 of the same year.

Such penetrating insight enhanced her fame immensely and soon after the foreordained abdication she was looking ahead to Munich and the late Neville

Chamberlain's abortive attempts as Prime Minister of Great Britain to persuade Hitler and his Nazi henchmen to cease imitating a peck of nasty boys. Boriska foresaw the rape of Austria in March, 1938, and Munich's fatuity in the following September with:

Austria as a nation will have gone by 1939. There will be chaos in Czechoslovakia and Eduard Benes will flee the country. There will be trouble all over Europe, attaining a peak in 1938. In September, a makeshift effort of statesmanship will forestall immediate war. There will be a lull, but it will be only the calm before the storm—unnatural and permitting the authors of violence to gain strength and momentum.

In 1939 all endeavors to avert bloodshed will be futile and there will be war. It will extend to other lands and almost all nations of Europe and even some across the seas will be involved. Only in 1942 will there be peace.

Boriska made some additional prophecies for 1939 in November, 1938, and extracts from these were printed in December, 1938, in thirty-odd newspapers in various parts of the globe:

War looms ahead [she announced glumly] and is certain to break out in 1939. In March the European crisis will reach its boiling point [seizure of the rump Czech State], but there will be no war until September. Before the war a great disaster will befall one land in the Western Hemisphere and will cause such devastation that the country will be the object of universal sympathy. Before this new war starts, the Spanish civil war will end.

World War II broke out with the invasion of Poland on September 1, while the great disaster in the Western Hemisphere undoubtedly referred to the earthquakes in central Chile on January 24, 1939, causing great de-

struction in Chillan and Concepción and their environs, killing more than 25,000 persons and destroying \$50,000,000 worth of property.

"The war has ended; total victory is Franco's," Spain's fascists proclaimed on March 29, the day after Madrid's surrender. Boriska's prophecy for 1939 continued:

Russia will begin certain negotiations which, however, she will suddenly end, having unexpectedly found an important ally. A man whose initial is "M" will appear in the forefront of the world's political arena.

This was one of Mlle. Silbiger's most startling predictions. Vyacheslav M. Molotov did not become the Soviet Commissar for Foreign Affairs until May 3, 1939. While British and French emissaries still were at Moscow trying to align Russia with the democratic bloc against Hitlerism, the Communazi compact was dropped like a ton of bricks out the Kremlin window onto Red Square for all the world to see. This deal was consummated on August 24, 1939.

Though much of Europe was at war by December, 1939, her native Hungary still was at peace, so Boriska was able to prophesy for 1940. Some nations in which her predictions previously had been published were involved in the war or hovering on the brink of belligerency, but these prophecies were printed in Scandinavia, Switzerland and the Americas. She was equally correct in her forecasts for 1940:

By the end of the year [1940] everybody in Europe will be at war. Italy will unexpectedly enter upon a bold and brash enterprise, much to her injury. Great Britain will suffer, but that nation will display a powerful and

united front to the world. However, she will go into long arguments and conflicts with another friendly country allied to her.

In the above paragraph, Boriska foretold Italy's invasion of Greece on October 27, 1940. Though Benito Mussolini boasted that he would "break the back of Greece," the numerically inferior but tougher Hellenes tossed back his Irresistibles into Albania and Fascism's Fat Boy had to call in the devil to extricate him from his "bold and brash enterprise." In Libya *Il Duce* suffered another reverse when his forces there were smashed by the British and another hurry call was rushed to the hetman in Berlin. France's downfall in June-July, 1940, was followed by Britain's necessary action to neutralize the French fleet, which resulted in embittered relationships with the Vichy ventriloquists:

Great Britain will lose an important ally [France] [she continued] and colonial matters will be disputed with her. [Some French colonies deserted Vichy for General de Gaulle's Free French movement.]

America will not enter the war in 1940, and though there will be important changes in her political life [third term], there will be no change in her entire policy [aid to Britain]. A great gesture will be made by this nation [U.S.A.] at the end of 1940, but I can not see if it is of a moral or a financial nature.

In his fireside chat of December 29, 1940, President Roosevelt openly named the Axis Powers as the self-proclaimed enemies of the American way of life and promised that the United States would become the "arsenal of democracy." That was the moral gesture. Congress enacted the lend-lease bill in March, 1941. That was a financial measure.

Japan will begin to move at the end of the year [1940] [the forecast continued]. She will try to start trouble in the Eastern Hemisphere, but will be checked by a Western Power. With the Chinese-Japanese war still on, she will be too feeble to try any big adventure.

The Japanese, dazzled by Hitler's victories in the Low Countries and France, signed a full-fledged military alliance with Germany and Italy on September 27, 1940. Hitler hoped that this triple-threat play, under which Tokyo apparently was pledged to side with the Axis in the event that a third power intervened in the war, would frighten off the United States and forestall any additional help to the British. Washington seemed stonily unimpressed. An added \$25,000,000 loan was granted to the Chinese Government and an embargo was slapped onto steel and scrap iron destined for the Japanese. That was America's answer to the tripartite militerrorism.

Tokyo was prepared to help Hitler by creating a diversion in the Orient when it suited the Japanese book of expansion, but was unready at that time to join the Nazis in a direct assault upon the British Empire or to provoke hostilities with the United States.

Boriska's forecast, written two years before Japan finally attacked at Pearl Harbor on December 7, 1941, prophesied that "in 1942 America will have entered the war, which by then will be a universal war. One of the most important roles in the war will be played by Ireland. In South America trouble is brewing."

Those last two sentences appear to predict things to come. Here is the final augury:

The war will end in 1942, with Hitler's death and the collapse of Nazism. The world after the peace comes will be so different and there will be such national and social upheavals that it is impossible to describe it.

Her dooming oracle that Schicklgruber would not live to see 1943, but would end his reign of terror abruptly and theatrically sounded ominously like a portent of Hitlerian suicide, but Boriska declined to particularize. Her reticence failed to save the fascinating young Magyar Cassandra. Perhaps the superstitious Nazi gerent believed her augury, since it was reported by the grapevine telegraph that he stormed and raged when he heard of her last prophecy. It is no secret that That Man consults a good deal with astrologers and prophecy-mongers, but he wants to hear only pleasant things about himself.

Upon the receipt of explicit orders from Berlin, Boriska Silbiger was arrested. Hungary, under the Nazi mailed fist, was compelled to carry out the orders from Germany. It may be that Hitler was vexed by Boriska's unfavorable prediction of his future, fearing that there must be something in what a pythoness with such a phenomenal record for accuracy had said about him. So he ordered her kept under lock and key and on bread and water.

Whether the Sybil who claimed to read the future as if it were an open book foresaw her own strict imprisonment is not known. Perhaps not, or she might have declined to prophesy anything about the German tyrant, thus avoiding the necessity of exchanging a metaphorical crystal ball for an actual ball and chain. It is

comforting to reflect, however, that there is no record of the future ever having been changed by throwing a soothsayer to the lions.

Occasionally, flashes of keen insight as rare as Boriska's come to persons who never have stared into a crystal ball and make no claim to occult powers. Such foreknowledge was evidenced by Miss Margaret Pearman, a secretary in the Virginia employment service bureau at Roanoke, on the morning of December 7, 1941, when she awakened and told her family that Japan had bombed Manila and that the United States had gone to war.

At first, Miss Pearman thought that she must have heard the news by radio, but then she realized that she had dreamed it. Her dream was almost identical with the news of the outbreak of war broadcast in the following afternoon. Laymen would shrug off this experience as a nightmare's nest, but the psychic and theological explanation of such dreams is that they are memories brought back to the physical world by the so-called astral body on its return from nightly excursions into realms beyond the veil.

This theory would account for the supposed knowledge gained during sleep as to the intentions of others. While such an explanation can neither be proved or disproved, it should be borne in mind that in the subconscious there are millions, possibly billions, of sensations accumulated through a lifetime and that the combination of these might be sufficient to account for many supposedly new ideas or foreknowledge gained during sleep.

The foregoing have been prophecies and omens of

clairvoyance; another variety of prediction, that made by the astrologers, has laid great claims to reliability, with its partisans insisting that the art of foretelling the future through the stars was based upon actual evidence and accurate supputations arrived at by calculations employing the known laws of a pseudo-science. Certain astrologers boldly predict the fate of entire nations just from the positions of the planets, but the usual practice is to take the day, place and hour of birth of the rulers of a country, then work out their individual horoscopes.

All that can be certain when such practices are followed, however, is that during the hour in question on the known birthday and at the recorded birthplace, the planets were in certain parts of the heavens, that the sun was above or below the horizon, the moon was in the east or west, certain zodiacal signs were rising or setting and the heavenly bodies were certain distances apart.

Before going any farther into astrological predictions, the reader should take a strong antidote from "Scientists Look at Astrology," a scholarly article in *The Scientific Monthly* for March, 1941, by Dr. Bart J. Bok and Margaret W. Mayall, associate professor of astronomy and research assistant at Harvard University, respectively.

Scientists would feel justified in considering astrology as a legitimate field of scientific inquiry if astrologers could claim that its basic rules had been established through a rigorous study of correlations [they concede], but such a study has not been made. The rules by which astrologers interpret their horoscopes have not been derived from any known experiments or observations. Astrologers frequently claim an observational basis in the experience of forgotten generations far back in antiquity,

but pure superstition can claim as sound a basis. . . .

In conclusion, we find that astrologers have failed to suggest a workable mechanism by which the stars and planets can exert their influence on human destiny. The doctrine of astrology can not claim that it is in any way supported by statistical evidence from observed correlations, and until such correlations are established, scientists can not accept the precepts of astrology.

Since the mere clairvoyant has nothing so tangible as a horoscope based upon the planets and zodiac to go on, it is refreshing to find that the astrologers are just guessing at least half the time, whereas seers are supported by their records for fulfilled predictions in the past. Hitler must be living on borrowed time, since his own astrologers had him shuffling off this mortal coil last year, according to an article by Rupert Hughes in *Esquire* for September, 1941. An analysis of the careers of other tyrants such as Herod, Peter the Great and Charles I indicated that Hitler's end would be violent, Mr. Hughes commented.

If the Fuehrer's death comes before peace is made, the article continued, it is almost certain that Germany's newly conquered empire must fall to pieces, because Hitler is not regarded as a monarch who can be succeeded or a general who can be replaced; he is regarded by the Nazis as a god, and his henchmen inspire none of the idolatry that is his. If Hitler dies while Germany is at war, according to Mr. Hughes, his generals will fight each other, and in the ensuing anarchy revolt will sweep the invaded nations. Long-suppressed Germans will speak and act, and exiles will go home, he added.

Mr. Hughes pointed out that many Roman commanders and emperors, and leaders of other conquering

nations, had been assassinated when things went wrong. He said that this might be Hitler's end, too. Examining other recent astrological prognostications, Mr. Hughes reported that Hitler might die in an airplane crash or automobile accident, he might be hit by a bomb or caught by a collapsing wall. The great question, Mr. Hughes remarked, is not how Hitler dies, but when.

That the death of the Nazi Fuehrer is fixed for this year was reported by Lynne B. Greene, writing in the *Kansas City Star* for April 20, 1942, Hitler's fifty-third birthday. The reporter told how the Brute of Berchtesgaden "believes in and consults astrologers, who, it is said, virtually control his life. They believe Hitler will die in 1942 and he reputedly thinks he will. Every portent is that his death will be a violent one."

The superstitious authorities who read mythological signs in the heavens told the *Star* reporter:

According to astrology, Hitler was born in Aries, the first sign of the Zodiac, which is ruled by the aggressive and warlike planet Mars. There hardly could be a combination of influences more likely to produce a person of boldness, initiative, ambition and force. It has happened, in fact, it too often does happen, that the Aries-born go down to defeat and destruction because these wonderful influences in their horoscopes become diverted into channels of less constructive character—converting, in the life of an Aries person, enthusiasm into fanaticism, makes radicals out of liberals, causes otherwise sane people to "go off half-cocked."

The sign gives outstanding executive ability, plus the personality necessary to carry authority in dealing with associates. The Aries-born never says die. But the Aries native naturally is apt to become scattered—dissipated by a plethora of projects. His brain is likely to become

like Lochinvar's, who rode his horse in every direction Aries, being the head sign of the Zodiac, is naturally the head sign of the human body. Aries people are warned to avoid injuries to the outside of their heads and to disorders of the inside. The typical son of Aries may have some of the faults of his virtues. Boldness may resolve itself into bravado, daring into foolhardiness, initiative into aggression, strength into obstinacy, ambition into lust for power, idealism into lack of balance. Aries is symbolized by the Ram, famous both in mythology and in real life for its ability to get ahead. Its methods may not be gentle—it may not yield easily or gracefully to direction or persuasion. But it "gets there"—even if it has to butt and horn and ram its way through those who stand in its path!

Mars, the God of War, and Venus, the Goddess of Love, were both dominant in the heavens when Adolf Hitler entered this life. Mars rules the whole sign, and Venus rules the particular part of the sign in which he was born. The chief danger of this combination is too much aggressiveness and not enough of the gentle influence. The militaristic often dominate the artistic tendencies, and history is full of the disasters that befell other tyrants and it records many violent deaths.

The *Star's* editorial article commented:

An astrology magazine carries this significant advice for conduct on April 20, 1942, of those born in Aries: "Perhaps the temperature of your hopes and aspirations has dropped to zero, but being disagreeable will only react to your detriment." If, by some accident, Adolf Hitler is shuffled off this mortal soil in 1942 the astrologers may come into a popular prestige that will require another century of debunking to overcome. But that is a prospect which the entire world, including the pure scientists, would cheerfully face on this fateful birthday anniversary of the Nazi Fuehrer.

Though the astrologers cannot tell the exact date for Hitler's come-uppance, Roy P. Porter, an American correspondent who returned recently from an assignment in France, brought back with him an abstruse mathematical formula about which Europeans are talking. His article, distributed by the Associated Press, reported how Frenchmen arrive at a date when, they say, the war is to end. It works out as follows:

First, put down the date 1870, the year when the Franco-Prussian War started. Then, directly underneath, put down 1871, the year after the war started. Add the two dates together like this:

$$\begin{array}{r} 1870 \\ 1871 \\ \hline 3741 \end{array}$$

Now, divide the date 1871 into two pairs of figures: eighteen and seventy-one. Total each of the pairs separately, which gives nine (eight plus one) and eight (seven plus one). Subtract the two totals—nine minus eight—which leaves one. This result (one), added to the date of the year when the war started (1870), equals 1871, the year when the Franco-Prussian War ended.

Now, to get the day and the month, split the figure 3741 (1870 plus 1871 above) into two pairs of figures exactly as you did before with the date 1871. This gives ten (three plus seven) and five (four plus one). In Europe, when dates are written in figures, the custom is always to give the day of the month first, then the month of the year—exactly opposite to the American

system. You have, then, ten (from the total of three and seven), which means the tenth day of the month, and you also have five (the total of four and one) which, being the month of the year, is May. This means that you have calculated that the war of 1870 ended on May 10, 1871—and your history book will confirm that the treaty of Frankfort, ending that war, was signed on that date.

Now, we'll try the same calculations with the World War. Put down 1914, the year when the war started, and one additional year, as you did before, 1915. Add the two together, which gives 3829. Now, split the date 1915 into two separate pairs of figures, add them together as you did with the first example. That will give you ten (one plus nine) and six (one plus five). Subtract six from ten, which leaves four, meaning that the war which started in 1914 ended four years later, or 1918.

Now, as you did before, divide the total of 3829 into two pairs of figures, add these pairs separately, and you get eleven and eleven. As in the example for the Franco-Prussian War, this gives the eleventh day of the eleventh month in 1918, or November 11, 1918, the day now known as Armistice Day.

These two examples, which coincide with the actual historical dates, provide the background for the calculation on the present war. First, put down 1939, the year when the war started, and, as before, one year afterward, 1940. Add the two together to get a total of 3879. Divide the year 1940 (as you did before in the previous examples) into two pairs of figures (nineteen and forty), add the two pairs separately (one and nine,

four and zero) and you have ten and four. Subtract four from ten and you have six, which, these Europeans figure, means the war will end, based on this part of the calculation, six years after it started, or in 1945. But wait a minute—

Now, take the total of 3879 (1939 plus 1940), split this figure into two pairs, add them separately, and you will have eleven (three plus eight) and sixteen (seven plus nine). This gives the date, in figures, for the war's end, as 11-16-1945. But, since there are only twelve months in a year (the second figure, or sixteen, always refers to the month in European custom), it is necessary to carry over twelve months to the date you have already calculated (1945), showing the final year for the war to end would be 1946.

You still have the eleventh day, from your previous calculation, you have taken twelve months away from the sixteen, leaving four. The fourth month of the year is April. Therefore you have, as the final date for the war to end: April 11, 1946.

At least that's what the formula says, but since we are all in the same padded cell by this time, it might be suggested, before the orderly brings the strait jacket, that in the last instance the date is to be read the American way—11-16-1945 for November 16, 1945, since the United States is to be the winner. Quick, Watson, the needle!

Perhaps it would be better to revert to the saints and seers, leaving the calculators to their devious ways, to submit the prophecy made in the year of the Great Fire of London, under the name of St. Thomas à Becket, the martyred Archbishop of Canterbury (1162-1170).

The Prophecies of Thomas Becket, lately found in an ancient Manuscript at Abingdon by Dr. Ailsworth, London, 1666 were exactly as follows, including the identifications in parentheses:

The Lily (France) shall remain in the better part, and shall enter into the land of the Lion (Low Countries), they wanting his assistance, which the beasts of his own kingdom shall tear with their teeth and shall stand in the field among the thorns of his kingdom. At length shall the Son of Man (England) come with a great army, passing the waters, carrying wild beasts in his arms, whose kingdom is in the land of wool, and feared by the whole world. The Eagle (Russia) shall come out of the East with his wings spread upon the sun, with a great multitude of his people to the help of the Son of Man. In that year camps shall be torn, great fear shall be in the world, and in some part of the land of the Lion shall war be amongst many kings, and there shall be a flood of blood. The Lily shall lose his crown with which the Son of Man shall be crowned, and for four following years shall there be many battles amongst Christians. Part of the world shall be destroyed; the Head of the World (Pope or Turk) shall be to the earth. The Son of Man and the Eagle shall prevail, and there shall be peace over the whole face of the earth. Then shall the Son of Man receive a wonderful sign, and shall go into the land of promise.

Though the language of this prophecy is flowery and obscure, to say the least, it is somewhat startling to find in a seventeenth century English treatise on heraldry that "the land of the Lion is used to designate not England, but The Netherlands or Flanders, while the animals blazoned on the shield of the King of England are described as 'wild beasts.'" The United Provinces of The Netherlands, upon their independence, devised

for their standard the appropriate device of the national lion of Flanders, borne by the Flemish counts from the eleventh century, grasping in its paw seven arrows, to denote the seven provinces, while Belgium, on becoming a kingdom, retained the lion alone. When knight-hood was in flower, the blazon of the arms of the king of England was "gules three leopards of gold," not the modern and pedantic "lions passant gardant in pale." When a lion, instead of being side-faced, looks out of the shield full-faced, it becomes heraldically "a leopard"—not the spotted wild beast of that name, but merely a lion who looks at you. French heralds still call the British king's beasts leopards.

A gloomy prophecy completely at variance with the foregoing allegory reads like a second English doomsday book. It was published by *The Craftsman*, a London weekly newspaper, on Saturday, April 6, 1776, exactly a month before Virginian delegates to a revolutionary convention at Williamsburg convened and adopted the first constitution of a free and independent state within the United Colonies. This was three months before the signing of the national Declaration of Independence and 141 years before the United States declared war upon Imperial Germany.

The Craftsman's grim article predicted that by 1944 London would be a ruin and the world would be ruled by a "great North American empire." The prophetic spirit of 1776 did not specify the basis for his doom-of-Britain article. His flight of despondent fancy merely pretended to describe a dragoman conducting two North Americans through the ruins of "this once-famous city which was mistress of Europe, the seat of

arts, learning, trade, and power”—“but, alas, her glory is now vanished and her sun is set!”

Of the Houses of Parliament, only a wall survived; turnips grew on the site of Whitehall, and St. Paul’s great dome had collapsed, but enough remained of the walls to prove that it had been “a most stupendous and expensive building.” The cause of this disaster, the talkative guide explained, was “the depravity of rulers” and “the mistakes of ministers of former ages, who tried to fight all the battles of Europe, keeping great standing armies.”

While *The Craftsman’s* correspondent was painting his picture of doom, Ben Franklin was warning the Continental Congress that “in this world nothing is sure but death and taxes.”

Perhaps both prophet and philosopher were right.

Inquest

IN the Presentment which introduced this inquiry, three questions were propounded to a panel of seers who, by reason of their prophetic records, were called upon for evidence and testimony. The final verdict must rest with the future when history, the eternal coroner, fills out the ledger. Meanwhile, tentative answers may be made to:

Q. When will this war end?

A. This year (1942).

Q. Will there be more wars?

A. Yes.

Q. Will mankind ever taste permanent peace on earth to men of good will?

A. Probably, but certainly not during this (twentieth) century.

Those replies can not be considered satisfactory in themselves. They are subject to the fallibility of this interpreter. It is well to examine the bases for these conclusions:

St. Odile's Vision (Chapter I) seems to indicate clearly that the anti-Nazi phase of this war will be over by September, 1942, at the very latest, and perhaps some time before that.

The Previsions from Orval (Chapter III) have been interpreted with some calculated justification to point

to August 12, 1942, as the date for Hitler's downfall.

Mother Shipton's Prophecy (Chapter IV) apparently indicates that Germany is to be vanquished.

Three old German prophecies examined in the last chapter foretell defeat for their authors' own native land, while a reputable modern clairvoyante, Boriska Silbiger, predicted categorically:

"The war will end in 1942, with Hitler's death and the collapse of Nazism."

Thus, no fewer than seven seers have foretold Hitler's doom.

For many, however, the testimony of the prophets is insufficient data for forming a believable conclusion that the United Nations are going to win their war this year. Fortunately, there have been portents within the past week which bear out the contention that 1942 is the year of victory.

These portentous analyses were made by an American statesman, a Russian diplomat and an internationally famous military expert.

Speaking here on March 25, Adolf Augustus Berle, Jr., our Assistant Secretary of State, predicted that the summer of 1942 will make it plain that "the Nazi rulers of Germany have lost the war and have decreed their own ruin."

We now have information from sources inside of Germany [said Secretary Berle], making it clear that the Germans themselves know that there can be but one end. The German people know, as we know, that no provision has been made by the Nazi government for the year 1943. They know that the machines they need to produce the tools of war are no longer repaired.

They know that the skilled workmen and the young engineers who must do the production of tomorrow have been and are being sent, half trained, to slaughter on the fighting fronts in Russia. They know that the battalions which go out do not come back—save as a collection of shattered wrecks. They know, indeed, that the men who have gone to the Russian front are frequently not allowed to come back to Germany, lest the German people learn what has befallen.

On that same day, speaking in London, Ivan Maisky, Soviet Ambassador to Britain, asserted bluntly that the war could be won now on the Russian front if the Allies would throw in everything they have without waiting until “the last button is sewn on the uniform of the last soldier.” The bearded little envoy from the Kremlin declared flatly that the decisive theater of operations was the one where the Red Army had seized the initiative from the German generals and meant to retain it. He swept aside any objections to his formula for early victory by asserting unequivocally that the Allies together already have among them all the essential tools of victory.

The conclusion to be drawn from all this is obvious [rationalized Comrade Maisky]. The enemy stakes everything on 1942. In the spring and summer of this year he intends to make a supreme effort in order to gain victory. The task before the Allies is equally clear—they must also stake all in 1942. . . .

The time is now ripe for this. The decisive moment is the year 1942. The decisive place is the front of the U.S.S.R. We have to start from this if the Allies really desire to achieve victory—and I have not the slightest doubt that they do desire it.

If, as I strongly hope, the Allies will take this road, then the backbone of Hitlerite Germany will be broken this year. There will remain the task of finishing off the mad beast. Future generations will then be able to mark the year 1942 as the beginning of a new and better epoch in the history of humanity.

Writing in the New York *Herald Tribune* for Sunday, March 29, Major George Fielding Eliot agreed that "1942 seems likely to be the critical year of this war."

It is the last year in which the Axis can hope for decisive gains [Major Eliot remarked]. As to Germany, unless Germany can knock out the Russian armies in 1942, she will find herself in 1943 faced with full-scale war in the west, the dreaded "war on two fronts," and Germany will not have the resources to meet this double strain. As to Japan, unless in 1942 the captured positions can be consolidated, the Dutch oil exploited, and the Chinese and Russian Far Eastern armies knocked out, Japan in 1943—if she lasts that long—will be faced by such overwhelming strength as to make her situation hopeless.

It may be going too far to say that the United Nations can win this war in 1942, but certainly they can make sure of winning it. The enemy will make a tremendous effort to reach the goals which circumstances set for his attainment. He knows as well as we that it is his last chance.

To summarize, then, there are two kinds of fools—those who offer advice and those who refuse to heed it.

ROLFE BOSWELL

New York
All Fools' Day, 1942

UNIVERSAL
LIBRARY



140 241

UNIVERSAL
LIBRARY